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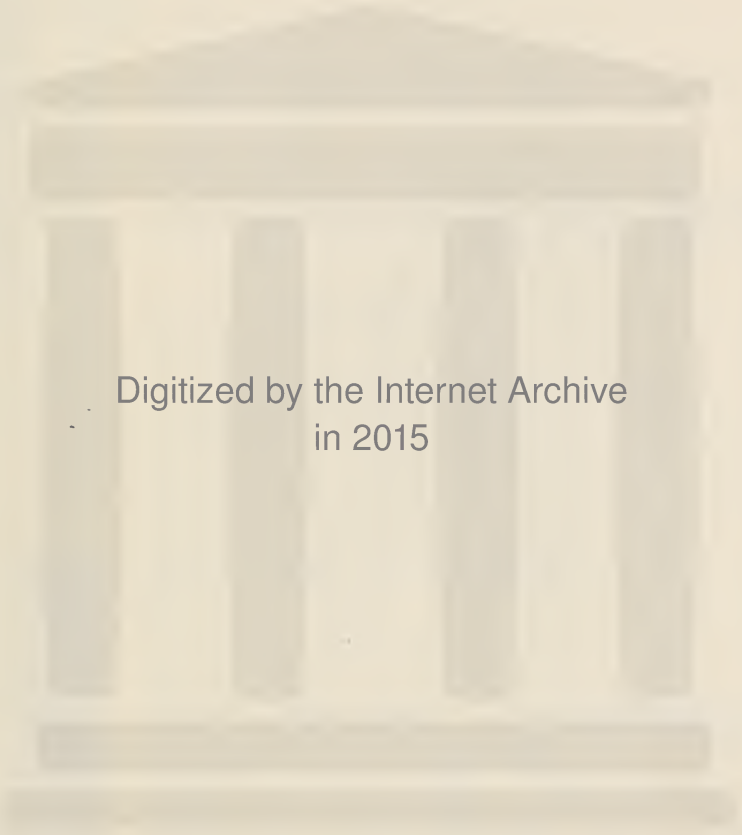
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THE

MISSIONARY HERALD.

VOL. XCIV. — MARCH, 1898. — NO. III.

ONE of the most delightful visitations of late years has been that of President Lamson and Vice-President James to some of the cities and churches in the West. Beginning at Chicago, they spent a Sabbath with its churches, and the Monday following with the ministers, theological students, and Congregational Club of that city. Thence they went to Detroit, where a hearty welcome was accorded them; thence to Cleveland, at which point the Congregational Club had provided a reception. An interesting day was spent at Oberlin, with the students and churches. President Lamson also visited St. Louis and Washington, and at each place received a most gratifying welcome. From many sources we learn of the great pleasure which this visit has afforded, and we are confident that much good will be accomplished. Dr. Lamson and Mr. James have experienced special satisfaction in the evidences of the love and sympathy with which the American Board is regarded by the churches.

A Visit at the West.

WE welcome with great gladness, as will also multitudes of friends in all parts of the world, a memorial volume of our late Secretary, Dr. N. G. Clark, which has been prepared by his wife, and published by The Pilgrim Press of Boston. It is a volume of 222 pages, half of them filled with papers selected from those presented by Dr. Clark at the Annual Meetings of the American Board. The story of his life is told briefly but most beautifully, followed by letters and testimonials from individuals and various associations, called forth by his departure from earth. This memorial brings before us with touching clearness the beloved secretary in whom there was a remarkable blending of strength and gentleness. The papers which he prepared and are here printed are of permanent value, and the volume will prove a delight and inspiration to missionaries and friends of missions, by whom Dr. Clark was so greatly beloved and honored.

Memorial of Secretary Clark.

WE did not refer in our last issue to the setting apart, by general consent of the missionaries and Christian people all over India, of Sunday, December 12, as a day of special prayer "For the awakening of India." That date had passed before the tidings of its designation as a day of special prayer had been received here. But word is now coming that the day was observed with great interest in many parts of India. It was preceded in the churches by special services of prayer, and the religious newspapers and the churches did everything possible to prepare for the observance of the day.

Prayer for India.

The Deputation to China.

Since our last number was issued, arrangements have been made by which President E. D. Eaton, of Beloit College, has been added to the Deputation of the Board to visit our Chinese missions. Colonel Hopkins and President Eaton will be accompanied by their wives. Secretary Smith and Mr. and Mrs. Eaton sailed from Vancouver on January 31, and Mr. and Mrs. Hopkins follow from San Francisco, February 23. It may be well to state here that, aside from a portion of the expenses of the secretary in charge of the Chinese missions, the whole cost of the Deputation will be met outside of the treasury of the Board. It has been gratifying to note with what unanimity the press, both religious and secular, in the East and West, have united in commendation of the wisdom of sending this Deputation as a means for securing both greater economy and efficiency in the missions, as well as for the awakening of the churches at home to a deeper sense of the duty of evangelizing this vast empire of the Orient.

Wanted, A Stereopticon.

One of our best missionaries in Japan engaged in evangelistic work is convinced that he could increase his usefulness many fold if he had a stereopticon. It has been proven that addresses to the Japanese in which a stereopticon is used have great power in disarming prejudices and in gaining access to the better class of people. Will not some one gladly give a first-class instrument to be, in some sort, his substitute in preaching the gospel in Japan? We shall be glad to hear from any one so moved.

The Foochow Mission.

Let no one fail to read the letter from Foochow, on another page, giving an account of services of unusual interest connected with the annual meeting of the missionaries and native Christians. The reports of the year's work indicate remarkable growth, and the fact that the sessions were held in a heathen temple, since no church was large enough to hold the congregations, illustrates both numerical advance and the new attitude of the people, in that they were ready to rent their heathen temple for a Christian convention. The outlook in the Foochow Mission is certainly most inspiring.

The Reaction in Japan.

In the current number of *Congregational Work* will be found a communication from Dr. J. D. Davis, of Kyōtō, which is quite in line with the statements of Dr. Gordon in the article from him given in the last *Missionary Herald*. The signs of a reawakening of the spiritual life among the Christians of Japan are unmistakable. On account of the defections which have occurred on the part of a few, many of our friends had almost despaired of the churches in Japan. They will surely be cheered by the statements of Dr. Davis as to what has been accomplished in the Japan Mission and as to the outlook for the future.

The Student Volunteer Convention.

The convention of the Student Volunteer Movement, to be held in Cleveland, Ohio, February 23 to 27, promises to be a meeting of unusual importance. It will unquestionably be the largest of the kind ever held, and the presence of Messrs. Mott and Wilder and others who have been leaders in the movement, who will have much to report concerning what they have seen of missions in all parts of the world, will give unwonted interest to the sessions. May the Spirit of God rest upon the assembly and a new impulse be given to the work of bringing this lost world into allegiance to Christ!

THE estimated expenses of the American Board for 1897–1898 are $650,000. This will involve an average monthly expenditure of about $54,000.

Financial.

The regular donations from the churches and individuals for the month of January amounted to	$46,457.39
The legacies amounted to	12,636.82
Total for January	$59,094.21

While these receipts for the month equal our estimated expenses, there is ground for solicitude, since the donations from the churches are less than last year, and these winter months are our most fruitful seasons.

For five months of the fiscal year the regular donations have amounted to	$158,041.72
The legacies have amounted to	74,021.36
Total for five months	$232,063.08

It will be seen that the legacies constitute nearly one half of our receipts for five months, and these total receipts are $38,000 less than the amount needed to meet the estimated expenses of this period.

Aside from the above there was received for the Debt in January, $2,415.09, and within the five months, $18,393.06.

The receipts for *special objects* in January amounted to $2,289.14, and for the five months to $10,239.92. These gifts marked "special" are applied according to the will of the donors, and in no wise help in meeting the regular appropriations or pledges of the Board.

The readers of the *Herald* should examine these figures with the utmost care. They show that the American Board is still in grave financial distress. Every friend of missions should see to it that the story of need is told, and that every effort possible be made to largely increase the resources of the Board.

THE office of the American Board in New York has been changed from the Bible House to what is called the United Charities Building, corner of Fourth Avenue and Twenty-second Street. The other Congregational Benevolent Societies have also removed to the same floor of the same building. Our District Secretary, Dr. Creegan, should hereafter be addressed at that office. Our monthly paper, *Congregational Work*, has also gone to the same new quarters and its address will be simply *Congregational Work*, Fourth Avenue and Twenty-second Street, New York City. We call special attention to this fact, inasmuch as communications for that paper are occasionally addressed to the Rooms of the American Board in Boston. In this connection it is not amiss to say that *Congregational Work* is proving its right to be by the success which has attended it during the first year of its life. While it does not claim to make any complete record of missionary work, it has yet entered thousands of homes otherwise unreached by missionary literature of any sort. Limited though its space is, it has given fresh and interesting matter concerning the progress of the kingdom in our own and other lands. It begins the year 1898 with some improvements and with much promise of being a genuine aid to the varied forms of work in which all Christians should be interested.

New Office in New York.

From Micronesia.

LETTERS have been received from Ruk and Ponape, coming by the way of Manila, the latest date from Ponape being October 11. The missionaries report themselves as in good health, though Captain Bray, of the *Morning Star*, which was at Ruk during the latter part of September, had been ill of remittent fever, confining him on shore seventeen days. Owing to reports that had been industriously circulated in the Mortlock Islands that the *Star* would not again visit that group, and that the American Board would abandon its work there, it was deemed best that the vessel should go to the Mortlocks to disabuse the minds of the natives. This was done, and the result was most cheering. Captain Bray reports that "the *Star* was greeted with cheers at all the stations, and the plain talk we had with the teachers and chiefs made us feel that they now realize the true condition of affairs." The deeds of all the property belonging to the Board at the islands were obtained, and were taken to Ponape, to be sealed by the Spanish governor. Captain Bray says that under the circumstances they were most agreeably surprised to witness the earnestness of the Mortlock Christian communities. There was no sign of the old heathenish painting of the body, and the captain can say: "The Mortlocks certainly impressed me as a Christian land. Surely the Lord himself must have kept his everlasting arms underneath." For details of the work both at Ruk and the Mortlocks we must wait for the letters that will come up by the *Star*, which is expected at Honolulu in April.

The Situation on Ponape.

CONFLICTING reports come from the island of Ponape. Mr. Price, who came on the *Star* from Ruk to Ponape, speaks in very favorable terms of the new Spanish governor at Ponape, who seems a fair-minded and capable man. He gave permission to go to any part of the island, and he promised to take into careful consideration all suggestions made in the interests of the mission. Mr. Price was unfavorably impressed by the appearance of the people. Drinking seemed very common, and the moral tone low, yet he believes that the people are ready for the coming of the missionary and that there would be reasonable response to his appeals. Captain Bray saw many signs that Romanism was declining, and giving place to Protestantism on the island. He learned that in several places the Christian natives were about to build new churches and commence public worship again. Henry Nanpei, the native Christian laborer, who was with our mission before it was driven out, affirms that the Christian work is prospering and that more schools and churches have been erected the past year than ever before.

Affairs at Prague.

THE newspapers have reported the disturbances in Prague, where our mission to Austria has its central station, and a letter from Dr. Clark reports that, though the riots were not as bad as they have been represented, yet they were bad enough. Though many lives were sacrificed and over one thousand persons were wounded, not one of the adherents connected with our mission was concerned in the rioting, and no one of them was injured. Dr. Clark writes: "We can say to the government, 'You can have no occasion to punish any of those who love to hear the gospel.'" He adds, "We are still under martial law, but its severity is already relaxed a little. At first all houses were required to be locked up at seven o'clock, but now they may remain open until nine and our evening meetings are doing full work again."

The New Hospital at Madura.

We have before reported the erection of a fine hospital building in Madura City, under the care of Dr. Van Allen, the funds for which were contributed by native gentlemen of the district, all of whom are non-Christians. The completed building was opened on the twenty-ninth of October by His Excellency Sir Arthur Havelock, governor of Madras. After prayer by Dr. Chester, of Dindigul, the Rajah of Ramnad, who was one of the principal donors, having subscribed 16,000 rupees ($4,800), made the opening address. While not cloaking in the least his continued adherence to the Hindu faith, he spoke with much feeling concerning the excellent work done by Dr. Van Allen through his medical work. Among other things he said: "It is Christian charity that has brought our Western sisters and brethren to come and work amongst us here, and it is Hindu charity that has given the little we have given for the construction of this hospital. . . . The natives of this district and the inhabitants of Madras lie under a deep obligation to the American mission in general and to Dr. Van Allen in particular." Dr. Van Allen followed with an interesting statement concerning the building, that it had cost 42,000 rupees, and that while almost every rupee for its construction had been contributed by native gentlemen, some of the furnishings of the hospital had been provided by native Christians and by friends of some of the missionaries. Sir Arthur Havelock, in opening the hospital, spoke warmly of the success which had attended it and the good which it might be expected to accomplish. The photo-engraving adjoining is of the Pandari Sanathy, or high priest, of a large Hindu temple about forty miles from Madura, who, though of course a thorough-going orthodox Hindu, yet gave 500 rupees toward the construction of this hospital, the money coming from the temple funds. It is well understood by all the contributors to this work that it is to be a *Christian* hospital, in which the gospel is to be preached continually, while patients are treated in the best methods known to Western medical science.

PANDARI SANATHY.

A Full Life.

Missionaries have their sacrifices, some of them cutting their hearts most sorely, but they ask no special commiseration on this account. They have their great reward, oftentimes here, always in store for the future. One of their number, who has no easy path, as the world would judge, says in a recent letter: "I never before found life so rich, so full, so alluring."

Pandita Ramabai.

It will be remembered that when the Pandita Ramabai opened her home for child widows at Poona, India, the work was purely philanthropic and in no sense missionary. She was simply protesting against the social system of India which relegated these young widows to a life of suffering, if not of infamy, and she sought to provide a home for a few which might be an object lesson to all Hindus. Though herself a professed Christian, she expressly disclaimed any purpose to proselyte the inmates of her institution. Some four years since, two or three of the girls declared their Christian faith, and the Hindu gentlemen who were on the Advisory Board of the institution were greatly excited and published their complaints against the Pandita. Although it was proven that this action on the part of the girls was entirely spontaneous, many supporters of the institution withdrew from their connection with it. Yet the institution prospered and another settlement was made at Khedgaon, both of them being crowded with inmates. The remarkable fact now appears that in both these Homes a genuine revival has taken place. At Poona no less than 116 women and child widows have been baptized, and in the other institution almost as many (108) have enrolled themselves as Christians. A writer says of these converts: "The happy faces and frequent expressions of praise show that the Spirit teaches his children alike the world over, for these women have never come in contact with many Christians, revivals, or baptismal services." A work of such beneficence, though its purpose be simply humanitarian, if carried on in the spirit which the Pandita Ramabai manifests, will surely lead to Christ and to his redemption as the source of power.

A New Institute for China.

It is an interesting movement which the Rev. Gilbert Reid, formerly of the Presbyterian Mission in China, has inaugurated with a view of reaching the higher classes in China and imparting to them a better knowledge of Western literature and science. Having an exceptionally large acquaintance with mandarins and others in high position in China, Mr. Reid believes that through an International Institute, having a public library and a museum for the exhibition of articles illustrating Western science and art, together with rooms for lectures and social intercourse, the higher and most influential classes of the Chinese can be brought into sympathy with foreigners and can thus be helped immensely in their efforts for the better enlightenment of the empire. The scheme has been endorsed by Li Hung Chang and other prominent Chinese, as well as by many foreign merchants and missionaries in the empire. The movement is not directly religious, yet it is designed to bring the Chinese into connection with the arts and sciences of the Western world through a medium not hostile but favorable to Christianity. There are many men of means in this country, philanthropic in their desires, who do not altogether approve of the course of missionary societies in establishing schools and colleges which are confessedly designed to propagate the Christian faith, holding that it would be better to first educate the natives and rely upon the indirect influences that would follow from a liberal education. Those who reason thus will have a fine opportunity to contribute to an institution which, under exceptionally favorable circumstances, would seem to meet their views.

Sad News from Uganda.

THE last reports we gave from the kingdom of Uganda were of a rebellion of Soudanese troops against the government which threatened seriously the lives and fortunes of the missionaries. Tidings have now been received by telegraph from the eastern coast that the leading man among the missionaries, Mr. G. L. Pilkington, has been killed, and that there was a fear lest the garrison of the Budu province might rebel. What has happened beyond these brief statements is still unknown, but the situation is most alarming. Mr. Pilkington was a remarkable man, the equal of Hannington and Mackay as a missionary leader. Though but thirty-three years of age he has been seven years connected with the mission, and during this period has accomplished an extraordinary amount of work, especially in the way of translation of the Scriptures and of a Christian literature into the native language. His abilities in this line seemed almost phenomenal. On his first journey inland he made such proficiency in the language that he could speak it on reaching Uganda, and in less than three months after his arrival he had begun the work of translating the Scriptures. This was in 1890. The New Testament was finished and sent home to be printed in 1893, and the Old Testament, of which he translated all except a few of the minor prophets, was finished in 1896. He wrote and translated hymns and much other literature for the Baganda. He was a man of great spiritual power, acting as chaplain to the army, and often preaching to large audiences, sometimes numbering 2,000. An English army officer who had been with Mr. Pilkington in Uganda, writing to the *London Times*, says: "In Mr. Pilkington's death the cause of civilization in Africa has received a severe blow, and England has lost a devoted servant." Further news from Uganda is awaited with much anxiety.

Self-support in Africa.

SOME very vigorous utterances have been made recently by Bishop Tucker, of the English Church mission in Uganda, bearing upon the question of the establishment of a native church. The missionaries of the Anglican Church, it has been said, have carried not only their own faith but the forms and methods of their church into pagan lands, paying comparatively little attention to the customs and predilections of the people among whom they labored. Whether this is true or not in general, it certainly is not true of Bishop Tucker, who expresses himself boldly about the absurdity of attempting to set up churches after the Anglican pattern. He declares that there should be a "much larger and freer use of the ministry of laymen, who should be admitted into various forms of service which have been regarded as solely belonging to the clergy." He deprecates the use of European money and urges most strongly the necessity of realizing "the sacredness of the great principle of self-support."

How it Strikes Them.

ONE of the first reports to arrive from our missionary fields in response to the information as to the appropriations made by the Prudential Committee for 1898 comes from Dr. Clark, of Austria, who says that the suggestion that these appropriations cannot be larger than those of 1897 fairly takes away his breath. "May God have mercy upon us! The *work* doesn't break men down half as rapidly as does the cutting down of the estimates."

A NEGLECTED PEOPLE — THE ALBANIANS.

BY REV. J. W. BAIRD, OF MONASTIR.

In the southwestern part of the Balkan peninsula and under Turkish rule live nearly one and one half millions of Albanians. In Greece there are many who still speak Albanian, and others are found in Italy and Sicily. After the Turks overran Albania many of the people found it to their temporal advantage to become Moslems, and since then others have done the same. Probably three fifths of the race are now Mohammedans so far as they have any religion. The remainder are about equally divided between the Greek and the Roman faiths.

A YOUNG TOSK ALBANIAN.

While there are many dialects and clans, all may be included in these three: the Tosk, or southern, the Gheg, or northern, and the Lehi, or northeastern. The Tosks are the most progressive and mercurial. Those not Moslems are connected with the Greek Church, but that church will do nothing for them except through the Greek language, and unscrupulously opposes schools, books, and preaching in the home language of the people. That church wearies itself in trying to cram Greek down the throats of the Tosks. This can only end in disaster, as it has done with the Bulgarians of Macedonia. It has already lost them the friendship of those Tosks who cherish a national spirit and long for the enlightenment and elevation of the common people through books and schools in the vernacular.

The Gheg Christians belong to the Roman Catholic Church, and many of them are much more fanatical than are their Tosk brethren. Some of the Gheg Moslems, too, are very strict in their religion. In general, however, Albanians are indifferent to the claims of religion and slack in observing its rites and ceremonies. The Roman Catholic missionaries in Scutari, while teaching mainly other languages, have at least one school where elemetary instruction is given in Albanian,

and they have published a few religious books. The Ghegs do not seem to be so desirous of education as are the Tosks. The Lehi, mostly Moslem, are the least interesting. I have heard of no school nor book in that dialect. There seems to be little national spirit. They are, however, an unruly people and give the government much trouble. Their turbulence has caused many Servian-speaking Christians living near them to flee to other parts.

The Albanians are the most warlike of all the races in Turkey. It is commonly conceded that they make its bravest soldiers, though because of possible loot they prefer to serve as bashibazouks. They put little value on human life. There is a legend that because of their fierceness the rulers of the infernal regions for a long time refused to harbor any Albanians from this world. A monk, Duro, bought of the pope's agent permission for them to enter the lower regions and removed from his countrymen the disgrace of being too violent to be admitted to hell. They are restless under law, and their excessively independent spirit shows itself everywhere. Each one loves his own way so much that there is little hope that they will unite firmly in any enterprise that requires time and patience. They are, however, noted for their faithfulness, and consequently are sought for watchmen, cavasses, etc. They count cowardice and unfaithfulness to an accepted trust a disgrace — as worse than death. Brigandage and cattle-lifting are very common and are not regarded as disgraceful, inasmuch as they are acts of prowess. These Shqipetars, for that is what Albanians call themselves, are much like the eagles, shqiponye, from which their name is derived, and swoop down on their prey like eagles. Thieving they consider despicable, and deceiving one who trusts them is low-lived. They are a sturdy race of mountaineers, rather lighter in complexion than the Greeks, broad-chested and large-headed.

A GHEG ALBANIAN LADY.

They have a great passion for carrying arms and somewhat of a weakness for ornament and fine clothing. In mental ability they are at least the peers of any race in Turkey. Many of them rise to places of distinction in the Turkish government, and others become successful merchants. The few that have become Protestants are of marked ability.

Paul preached the gospel "round about unto Illyricum." Who preached it to those ancient Albanians? They do not know. Some suppose that Christians fleeing from the persecutions of the earlier Roman emperors settled in Albania and planted the gospel there. The Albanians received the gospel before the Slavic tribes did. Greece has Greek saints, Rome, Roman saints, and Servia, Servian saints, while the Bulgarians boast of their Slavic apostles; but I have sought in vain for the name of an Albanian saint, reformer, lawgiver, or philosopher. If you ask for heroes, you find a large supply, including Alexander the Great, Pyrrhus, and Iskender Bey.

The first book in Albanian was published near the close of the sixteenth century, a small catechism. Since then, at long intervals, small books have appeared, but as almost no one could read them they made but little impression. If the number of books has been very small, the number of different alphabets has been large enough to be a real curse. About fifteen years ago an alphabet of thirty-six letters was adopted. Since then there has been some literary activity, but it has had many difficulties to contend with. The Greek Church fiercely opposes all schools, books, newspapers, and preaching in Albanian, even when conducted by orthodox Greek Christians. The Turkish government, too, would like to have Albanian a dead language, and so frowns down on all publications and schools. Albanian, however, persists in being almost the only language spoken in Albania.

Schools can hardly be said to have ever existed in Albania, except in languages foreign to the people. There are not more than five Albanian schools at present, and most of these are very small and poor. The Protestant school for girls in Kortcha is doing a good work for Albanian girls and is flourishing. Would that there was a similar school for boys.

The European Turkey Mission began work in a small way for this race about seven years ago. A preacher was sent to Kortcha, and he found quite a number of hearers. Lack of funds compelled us to withdraw him for a while, but he is now there and at work again. The colporters of the British and Foreign Bible Society, good Protestant Albanians, are doing a good deal as colporters, selling among other Scriptures the Albanian New Testament and six books of the Old. They report the people in many places as desirous of hearing the gospel in the tongue in which they were born. Many Moslem Albanians are desirous of having Albanian schools. They say there is no hope of elevating the common people except by schools in the mother tongue of the children. Some of these Moslems are very favorably inclined to our work and even press us to enter into it more fully. Some of them are restive under Turkish rule. There is no reason to think that bad as is the state of the country at present it would improve were the revolutionary schemes of some to be realized and Albania be given autonomy. Albania needs peace, schools, and above all the gospel. With these that fierce race, much like the ancient Saxons and Norsemen, may soon become sturdy Christians and a blessing to their neighbors.

A QUARTER CENTURY OF MISSIONARY WORK AT VAN, EASTERN TURKEY.

In 1872 a mission station of the American Board was opened at the city of Van, on the eastern shore of Lake Van, about 150 miles southeast from Erzroom. The twenty-fifth anniversary of the commencement of this work was celebrated at Van on Friday, November 12, and on the subsequent days. It was an occasion of special rejoicing in reviewing God's mercies during these years. The audiences were not as large as they would have been had it not been for a severe snowstorm, but the people of the city gathered in goodly numbers.

THE MISSION PREMISES AT VAN.

Among those present was noticed a priest from a neighboring Armenian church. At the services on the Sabbath, November 14, Dr. Raynolds gave a history of the work in Van, while at the noon service Mr. Allen read an interesting paper on the work of the American Board in Turkey, its objects and methods. On the next day the pupils of the two schools, including the inmates of the orphanage, gathered for a memorial service. During the sessions much gratifying and appreciative testimony was given to the beneficent influence of the missionary work, and gratitude was expressed to the missionaries and to the American Board and its patrons in America for their efforts.

During the twenty-five years five missionary families and five single ladies have been connected with the station; 105 persons have been admitted to the church.

Of the fifteen who have died, Mrs. Raynolds reports that "four swell heaven's martyr list, and died nobly."

In his retrospect of the twenty-five years, Dr. Raynolds speaks of the difficulties that have been connected with work at this station. The Armenian national feeling has always been stronger in Van than elsewhere, and anything considered inimical to the national church was especially resented. Moreover, this station was occupied later than others, and after the suspicions of the Turkish population had been aroused concerning missionary work, and hence the opposition has been felt more severely here than in other places. Yet Dr. Raynolds dwells upon the following signs of progress: —

"Twenty-five years ago the Bible, especially in the modern tongue, was an almost unknown book. During these years more than 1,000 copies of the whole Bible, upward of 3,000 copies of the New Testament, together with 4,500 parts, have been introduced, and I feel sure that before the massacre considerably more than half the Armenian houses in the city were in possession of, at least, a New Testament, while hardly a village could be found without a few copies of the precious book. Many of these were lost or destroyed during those days of violence. I am sure that a large portion of these books were intelligently and diligently read, and in many instances brought a revelation of the truth, even without the living preacher's influence. Twenty-five years ago the doctrines of the new birth and of salvation by free grace alone were quite unknown, and the prejudice against evangelical preaching was simply tremendous. Personal conversations, the Sabbath preaching, the instruction in the schools, and the labors of colporters, evangelists, and Bible-women have effected an immense change in these respects, so that now the intellectual understanding of these vital doctrines is somewhat general, while we see much reason to believe that there is a considerable number of persons, not counted as Protestants, who have passed from death unto life. That the strong prejudice formerly existing has been greatly weakened is attested by the numbers frequenting our Sabbath services, often reaching 500, besides the children of the orphanage. It is attested by the respectful demeanor of school children and others, which has taken the place of the calling of 'Prote,' and other forms of abuse which formerly greeted us when passing through the streets. It is shown, also, by a perceptible improvement in general morality, especially in a reform in the drinking customs of the city, and the decrease in profanity and impurity in ordinary conversation. It is shown by a marked elevation of the position of the female sex. It has been pleasantly emphasized this week by a polite letter of congratulation sent by the head of the Armenian community, in his own behalf and that of his people, anent this celebration."

In the paper of Rev. Mr. Allen he speaks especially of the educational work, and of the fact that other educational schemes adopted by the Armenians had failed, while the mission schools remained and prospered as never before. He says of them: —

"Aside from the fact that they give daily instruction to more than 500 pupils, they are also serving as an incentive and example which the Gregorian schools are glad to follow. A certain national pride prevents these schools from imitating us too closely, but in certain essentials the drift is in the same direction. In a

word, our schools, once so poorly attended and so despised, are second to none in standing, are overflowing with pupils, and they occupy in the eyes of the people the highest position of leadership in the matter of a truly Christian education."

Of his associate, Dr. Raynolds, Mr. Allen says: "One of the most noteworthy facts connected with the history of the Van station is the peculiar way in which Dr. Raynolds has been identified with it from the beginning. He has held to his post through all weathers and all changes. He has been called to witness war, pestilence, famine, massacre, and to pass through dangers of all sorts. Often at most trying periods he has been absolutely alone. To his unswerving loyalty and indomitable perseverance must be attributed the fact that a missionary station exists here to-day, and that on a basis so firm and enduring."

As to the future of the station Mr. Allen says: "Van's danger and misfortune under all circumstances have been her isolation from the large centres. On all sides swarm hordes of wild Koordish tribes of men. The remoter districts have been for years at their mercy. The result is to-day that Christians have practically abandoned these districts, while in the nearer regions and the city, emigration and the sword have decimated the population in fearful proportions. How long will this steady depopulation and impoverishment go on? A practical extinction of the Armenians in this province is possible as in no other part of the empire. It is going on even now at a rapid pace, and nothing is being done to prevent it. The very life of our work depends on the answer to the above question. If this process continues for twenty-five years, it is difficult to imagine how a missionary station can be needed here beyond that time. If, however, the hand of oppression is stayed, there is much to be hoped for and a great work is in prospect. Beyond political difficulties, I see few real obstacles. I believe we shall always have opposition from the Gregorian body. Let not those who hear of certain concessions imagine that Gregorianism is fast crumbling, and that evangelicalism will soon take its place. The body is strong, old, deep-rooted, and will exist as long as the nation. But the important thing is that the real evangelical movement, which has already begun, is the spirit which the Gregorian Church cannot and will not resist, and which will, by the grace of God, eventually bring to her what she needs — a new life."

No record of this station should fail to make allusion to the relief work done at Van during these twenty-five years. The famine of 1879–80 called forth the energies of the missionaries, and, in connection with the British consul, relief to the amount of $12,000 was then distributed. In the same connection, during the massacre of 1895 and subsequently, no less than $168,000, contributed in Europe and America, has been devoted to the relief of the sufferers. The industrial work conducted by Dr. Grace Kimball and her associates forms a part of the good accomplished at this station.

THE SIXTH ANNUAL CONFERENCE OF FOREIGN MISSIONARY SOCIETIES.

The Sixth Annual Conference of the representatives of the Foreign Missionary Boards of the United States and Canada was held in the Methodist Building, New York, on January 11–13 last. The Conferences which have been held

during the past few years have been of more than ordinary interest, the prime object being the consideration of questions of administration pertaining to foreign missions. The membership of the body is confined mainly to the executive officers and committees of the Mission Boards, though foreign missionaries who may chance to be in the country and can attend the meetings are cordially welcomed and may become corresponding members. These meetings should not become, in our judgment, popular meetings, but rather places where the officers of our Boards may come together and compare notes upon methods of operation. It is certainly no place for legislation, nor could such a body commit any of the Boards to any course of action. It has, therefore, been deemed wise that the Conference pass as few resolutions as possible, and do as little legislative work as possible.

At the Conference which has just been held forty-six members were present, representing twenty-one missionary societies, and some fifteen corresponding members were invited to sit in the assembly. As a result of this and previous meetings, good progress has been made toward securing a uniform statistical blank, from which the facts in regard to foreign missions may be easily gathered. The question of self-support has been carefully considered, and papers relating to its principles and methods have been sent out to all the mission fields, with most beneficent results. The Student Volunteer Movement has been the subject of most kindly consideration, and all the departments of that work have been reviewed in a friendly and sympathetic way. Questions relating to comity and to unoccupied fields have taken much of the time of the Conference, and while no rule has been submitted for acceptance by all the Boards, yet the acquaintance, one with another, has been of great moral influence; and it is hoped in the near future that the forces of our American societies may be more economically distributed, and that there may be practical advance in coöperation, especially along the lines of higher education.

One of the most important documents presented at the late Conference was in regard to the Ecumenical Missionary Conference to be held in New York in 1900. The committee in charge have received most cordial responses from nearly all the Foreign Mission Societies in the world, and it is expected that this Ecumenical Conference, lasting for ten days, will be one of the most important assemblies of the kind ever held. All friends of foreign missions may well look forward with prayerful interest to this great gathering.

"The Relations of the Editors of Religious Journals to Foreign Missions" was the subject of an important paper. This paper was read by an editor of one of our prominent journals, in which he took the ground that it was the editor's business to keep in close touch with missions, not only for the sake of giving proper information to the churches, but also in order to make correct judgments in regard to significant movements among the nations of the earth. "The Relation of Foreign Missions to Young People" was discussed by one of New York's earnest pastors and brought forth much fruitful thought.

One whole session was given to questions concerning the treasury, dwelling chiefly upon the methods of receiving money from the churches and transmitting the same to the missions. Questions also were raised in regard to exchange and salaries and the management of legacies. These officers, thus meeting

together and comparing notes, receive and give valuable and practical information for the better conduct of the work in the future.

Another Conference was in session during these same days in the Madison Avenue Methodist Episcopal Church, the International Conference of the Woman's Boards of Missions for the United States and Canada. On one afternoon a joint meeting was held, and four papers were read relative to woman's work.

A TYPICAL VILLAGE CHURCH IN THE MADURA MISSION.

BY REV. CHARLES S. VAUGHAN, OF MADURA.

On Sunday, November 21, as oft before, I went to worship in a particular mission church, and while there it came over me that this service was in every way so characteristic of the people, and such a good illustration of the fruit of missions, and in all so encouraging and instructive that it might well repay a somewhat detailed description. I shall not be able to reproduce the beautiful touches of character which were seen at every point, but it may be I can aid some in forming an idea of what it is like.

The building was, like most of its class, built with plain white walls and a masonry roof supported by two rows of pillars which divided the interior into three nearly equal strips about nine feet wide and thirty to forty feet long. At the upper end of the middle one was the pulpit, on a small platform of brick work, and in front of this the communion table with its motto, "Until he Lord come," in the vernacular, as indeed was all connected with the service.

Down each side wall is a row of windows, small and without glass, but capable of being closed by a couple of solid wooden blinds, which during the service stood open on the west to admit the small amount of fresh air that could be allured into this house of worship, or that could be spared by the hundreds of poor inmates of the miserable huts that crowd close up to the sides of the little church, but which were carefully closed on the east to keep out the sun which already, at half-past eight, was beginning to blaze forth with a warmth that reminded one too forcibly of the all but unendurable glare of noontide. In the corner at the left of the pulpit a small door stood open through which came at intervals clouds of blue smoke laden with the odors of some poor man's breakfast which was being cooked just behind a mud wall within a few feet of the church, and into which occasionally peered the curious eye of some naked little heathen.

Looking out at the front door you could see from where you sat the constant passing and repassing of that innumerable throng of people who know no Sabbath in all the years of their life, but day after day, day after day, go up and down with their weariness, seeing only those things that perish and therefore seeking naught else.

But leaving this throng for the moment, let us turn to the small company of about eighty souls that have gathered to worship God. Between the two rows of pillars in the middle of the church sits the important part of the congregation, that is, about thirty men, in chairs which have been secured up to the limit of the church's funds, and which, by a strange coincidence, are in number just what

the men need; so we are not surprised to see the women, about equal in number, sitting on the floor between the row of pillars to the right of the men and the wall. To look upon this little company of some sixty or so is no wonderful thing, but fifty years ago such a company could not be gathered for any purpose in any place in this city. I look over them and see here a converted Brahman sitting by, and singing out of the same book with, a man who in former days would have been severely punished had he dared to come near enough to his present fellow-worshiper to pollute the air which the latter breathed.

Just under the edge of the communion table sit three bright-faced little schoolgirls whose heads and hearts are so full of games of the school that, in spite of a strong desire and a sincere effort to behave well in church, they cannot resist the temptation to look at each other and smile, and even put their smoothly combed heads together and whisper in each other's ear some message, the purport of which could only be surmised by the effect which it produced. And I dare say that through all that hour and a quarter of effort, amid all the thoughts which flashed through their brains, it never occurred to them that but for Christ all the joys of their companionship would have been lost, and the bright playworld in which they lived could never have been created. For they, or their families, were from different castes. To the left of the men and under the immediate supervision of the dignified teacher, who sat in an end chair that he might be near his boys and also be handy to pass the collection bag, sat the school children in an attempt at rows, — an attempt which, whatever may have been its success at the start, soon lost itself on that uneasy little whirlpool of life. More than once had the teacher's hand to be laid on the head of a forgetful boy, and occasionally a little parcel of humanity was lifted by a tiny arm and redeposited in its own appropriate place.

Up in the corner, in the place of honor, with no air to breathe and no window behind them, sat the four pale-faced worshipers who happened to be there that day. To them were allotted, by common consent, the four best of a half dozen cane-seated chairs which stand in a row down the wall on the right of the pulpit.

The service is just beginning when in comes the deacon, Deacon Mightysword, as we may call him, in a somewhat free translation of his true name. He comes in and with due solemnity walks up to the two remaining seats of honor, one of which he moves and places opposite an open window, and then after carefully depositing his faultlessly white turban on the floor, he bows his head in prayer and then settles back to listen to the preliminary words of the service which the pastor is now uttering.

I will pass by the pastor with two remarks, the first of which is that he is the pastor indeed of his people, and not a figurehead through which the missionary works; the other is that he, whatever he is for good, is an unadulterated product of the gospel as he has received it through his mission, which has no more loyal son than he.

The service, with the exception of the singing, which was thoroughly native and therefore indescribable, but also thoroughly congregational in its character, was much like an ordinary service in any little church in almost any American village. One difference is, possibly, the better degree of attention to what the preacher said perceptible here, a result secured in part by the fact that occa-

sionally the preacher would ask a question connected with his sermon and pause until an answer came up from the congregation.

When he gave out his text he repeated it twice and then said to his people, "What is the text?" and without hesitation came the answer from man, woman, and child, "That Rock was Christ." We listened to the close and felt that we had heard the message of life in its purity.

There was one face not in its accustomed place whose absence was noticeable. It was the serene brown face of a feeble old woman who usually sits near the pulpit on the floor, without a motion or any appearance of interest in the service. She seems as one who had outlived her interest in anything in this world, even in worship. This apathy led the pastor to ask her one day, "What are you doing all the time while you are in church? You are very quiet." She replies, "Pastor, I am praying for my son, who is preaching Jesus to this people." I am not at all surprised to hear him preach good sermons since he told me this little story, with his heart swelling so large that even his broad chest was too small and a strange moisture was forced to his eyes.

In conclusion there are four things which can be said of this little church: —

First, it is one of the most direct fruits of mission work it would be possible to imagine.

Second, it is, so far as its spiritual life is concerned, much more self-supporting than those churches in many lands that depend upon the periodical visitation of an evangelist to give them another breath of the air of heaven and pump into them enough vitality to last until he can come again.

Third, it is, so far as financial support and management are concerned, an almost wholly native church. It has its services, Sunday-schools, Y. P. S. C. E., prayer-meetings, and work for heathen, and all, with the simple exception of an occasional word of advice from the missionary, under its own supervision.

Fourth, and best of all, it has nothing which is peculiar to itself, but shares every one of its characteristics with several of its sister churches, and is unique, if unique at all, simply in the combination of the various principles the working out of which makes it what it is.

Letters from the Missions.

Marathi Mission.

THE OUT-STATIONS OF AHMEDNAGAR.

DR. R. A. HUME, of Ahmednagar, writes of extended visits paid during December to the districts connected with the station: —

"I am having an excellent tour in the out-districts. It is always a great privilege to be able to go about in the villages encouraging the agents, talking personally to Christians and inquirers, helping the poor, and putting things in order. On account of hard times I am going about very economically, for the plague, etc., makes it very expensive to hire tangas now. So I am making this trip mainly in a little bullock tanga of the native pastor. In some places the road is very bad and so I should have to walk any way.

"Leaving Ahmednagar on Saturday afternoon, I rode a couple of miles, and then walked to Nepti and had a good talk with the people and teacher, his wife, etc. The people here are very worldly-minded, and the teacher himself is not spiritual. Started on foot for Nimbgaw, and had the

Nepti teacher walk along and tried to help him.

"The Nimbgaw teacher is a very satisfactory man. I had a nice visit with the people; then started on foot for Hingangaw, four miles away, which place I reached at 8.45; and had a good talk with the people from 10 to 10.45. On Sunday had many talks with agents and individual Christians. Church service and the annual meeting were held, with a report (if I remember rightly) that seventeen males and thirty-five females had joined the church during the year on profession of faith. The net gain, after departures and deaths, was forty-nine — from thirty-nine to eighty-eight — so the church had a good deal more than doubled during the year. The members live in five towns.

"In the afternoon I went north four miles to Karjune and had service there with the Christians and others. The Christians are members of the Hingangaw church. Ten adult males, sixteen adult females, and thirteen baptized children are Christians there, and they wish to be organized into a separate church. I said they must be stronger spiritually and in experience and numbers. Back to Hingangaw at seven. In the evening a service with a houseful, where I preached from Jer. 9:23, 24.

"Monday morning I saw a well dug by some Christians; it was a splendid, big well, and very fine fields all about it, belonging to the Christians. But the people have not been able to build up the well, and so the earth is falling in. They have borrowed money to dig the well and to support themselves during the famine, but had not money to build.

"Went five miles to Ambli Wadgaw. Examined our school and talked to the people. Got some people to promise to rebuild a tumbled-down house of a widow of a Christian, not herself a Christian. Thence I went three miles to Daithane. First tried to settle a dispute between somē Hindu relatives, and then examined the school and also a woman who was a candidate for baptism. The pastor baptized her. I myself baptized a child who was born out of doors in a storm, when the mother was working on relief works. The mother then vowed that if she and the child were carried safely through that great difficulty she would dedicate herself and her child to God. The husband and father was away from home when we came, but he knew I was coming. He had forbidden her being baptized, but said the child might be baptized in view of her vow. She said she was a Christian and wished to be baptized, but thought it best to wait and not anger her husband.

RELIEF WORK AND PREACHING.

"At Jambgaw I inspected a well which I had had built for famine relief work, preached to a large company in the schoolhouse, and afterwards preached in the streets of the town. In the evening I talked over plans for work with the pastor and teachers. On this tour I brought ninety cloths for women and ten blankets to help the poor. I made out a list (with the pastor) for one half of these to be given in his district. I went to sleep as usual on this tour at about 11.30. On Wednesday morning came the examination of the school, then baptism of two children of the teacher. Several Brahman officials and town officers and a large crowd of Christians and others were present. I preached on the duties of parents to children, visited Christian homes, then in a cart three miles, then three miles on foot to Bhalawani. This town is almost deserted now. I held a service in the 'rest house,' then walked two miles with the agent of that place, talking about his spiritual life, his work, and the coming day of prayer. Went three miles in a cart to Dhawalpuri, and had conference with preacher, teacher, and Christians of that place. Examined the school. In the evening came the church meeting. The father and mother of two young Christian men and the wife of one Christian were baptized and received into church fellowship. During the year six adults have been received into that church on profession of faith. Number on the rolls Janu-

ary 1 was twenty-seven; on December 8 the number was thirty-six.

"In the morning I had a visit from the principal men of the town, asking me to get some relief work opened. No town which I have visited appears so badly off. No crops to speak of, even this year, after last year's famine. It is a hereditary village of a native prince, who has not helped them in any kind of relief. Even now over two thirds of the people are absent, because they have no means of support at home. In the low-caste *wada* only three farmers have any cattle left for farming; namely, one Hindu has one ox, another has two oxen, a Christian has three oxen and a cow; apparently only one milch animal giving milk in the town. I had to use malted milk, which I had brought with me.

"After this I went ten miles over very rough roads, walking most of the way to Takli, where there is a government bungalow available for travelers, in charge of a Christian. The mission school is taught by a very capable Christian woman. She and a Christian teacher at Hangé are the *only* female teachers in the county of Parner. After examining the school I went in the cart over a fine road three and one half miles to Wasunde, and held service in front of rest house, and had prayers in the preacher's house."

After reporting visits at other places, ministering relief to some who were sick, Dr. Hume speaks of his arrival at Hangé, where a church was to be organized: —

"I was met by a band, who escorted me to the place of meeting, which was elaborately trimmed. The council met, with delegates from six churches. The church was organized with fourteen males and thirteen females from three towns. Every one promised at least one pice every week for the church. Afterwards came a Christian wedding, the first which had ever been celebrated in that town. The school is supported by the 'Opportunity Club' of the South Church, Springfield, Mass. After conference with agents, etc., I went twenty-one miles in Mr. Bissell's tanga, which had brought two delegates to the council, back to Ahmednagar, reaching home at 9.45 P.M."

Dr. Hume reports also the special services held in Ahmednagar on December 12, which was a day appointed for special prayer "for the awakening of India." Neighborhood meetings were held in the city in nine places, besides united prayer-meetings in the First and Second churches. On that Sunday and the following day no less than twenty-one persons were examined and accepted for church membership. No wonder that Dr. Hume closes his report by saying that he is much encouraged.

Foochow Mission.

A YEAR OF GROWTH.

MR. BEARD sends a full account of the remarkable annual meeting of Christians in Foochow: —

"The pastors, evangelists, teachers, church members, and missionaries of the American Board Mission here have again met in their annual meeting. There was one glad note of rejoicing and thanksgiving from 9.30 A.M., November 9, to 5 P.M., November 16. From Shao-wu, 250 miles in the interior, to Sharp Peak, on the sea, came tidings of large numbers joining the church and of larger numbers glad to listen to the gospel. Man after man told of villages near his centre of work that were calling for Christian teachers and preachers. Each closed with the same thought, 'Alas! the harvest is plenteous, but the laborers are few. There is no one to send.' Instead of completing this part of the program, we spent the last moments in prayer that the Lord would send forth men to reap this harvest. It is a significant fact, and one which all friends of missions in America will note with pleasure, that these Chinese brethren, as they talked of pushing out into the 'regions beyond,' emphatically advised that no new work be begun in any village until the people in that village agreed to bear a part of the expense.

"For the morning sessions the men and women met in separate churches to discuss

topics vitally connected with their respective work. For the afternoon sessions no church was large enough to admit the numbers who wished to attend. We were obliged to go to our heathen neighbors and ask them for a temple in which to meet. Just opposite our Geu Cio Dong church is a large Guild Hall not yet completed. The roof was finished two days before our meeting began and the idol has not been made. The stand for theatres is completed, and it was just what we wanted for a speaker's platform. It seemed that God had left this hall in this stage of completion expressly for our use at this time. The man who has control of it has been visited several times by one of our workers and is on good terms with him. The basis of this friendship is a monthly magazine, *The Review of the Times*, published by a few of the most prominent missionaries and Christian Chinese in the empire. The influence of this magazine led him to read other Christian books, and by the time we wished to rent the hall this literature had prepared his heart to yield to our wishes and allow the church of the living God to meet for worship in the home of a dead idol. The fact that this temple, owned by idol worshipers, can be rented by the Church of Christ and used for the worship of God by those who denounce idolatry, and the fact that the owners of the temple themselves were in attendance and listened attentively at every session of the meeting held in the temple, is evidence of the inroads that fifty-one years of preaching the gospel of Christian liberty has made in the strongholds of idolatry and superstition in Foochow.

A WOMAN'S MEETING.

"Three sessions held in this place are deserving of special mention. A unique feature of this year's program was the woman's session, on Thursday afternoon. This was a union meeting of men and women, but it was presided over by women, and the speakers were women with few exceptions. No session of the annual meeting has been better attended, and none surpassed it in interest. This no doubt sounds quite tame in America. But you must remember the position of woman in China; you must remember that in the native mind no respectable woman could place her foot on this platform from which these Christian women spoke; and you must remember that they were speaking to men and women, their neighbors, some of whom were not Christians, and some of whom knew so little about Christianity that they would be unable to explain clearly the difference between this service and a native theatrical exhibition. The two women who presided were Mrs. Hubbard, and Mrs. Ding, wife of our oldest pastor. You will be interested in a sentence or two from Mrs. Ding's prayer that afternoon: 'Heavenly Father, we women are not as highly esteemed as the men, but thou knowest that our responsibilities are greater. Have mercy upon us. Help us to remember that a woman was first at the sepulchre of our Lord, that Jesus always honored women; and may these thoughts aid us to do our whole duty in our home and toward our neighbors.'

"The question arose as to the propriety of holding the communion service in this hall. The pastors settled it by saying it was undebatable. We could not all get into any church or any three churches. The service would of necessity be held in the temple. But God's Holy Spirit dwells not in temples made with hands. He seeks temples of God's handiwork — human hearts. He found them that Sunday morning in that idol temple. The solemnity of the occasion was full of rejoicing. Pastor Ling, of Geu Cio Dong, opened the service by calling upon all to rejoice over the victories of Christianity during the year, and over God's goodness to each individually. Two other pastors followed, pointing the people to God as their only hope and cause for rejoicing. Then a few words on the significance of the sacrament, a brief prayer of thanksgiving, and hundreds with bowed heads lifted their hearts to Him who looks not on the outward surroundings but into the heart, as in loving remembrance of the Saviour's death and resurrection they par-

took of the emblems of his broken body and of his blood shed for them.

A REMARKABLE EVANGELISTIC SERVICE.

"The Sunday afternoon service was in some respects the most remarkable of the whole meeting. For thirty-six hours a few of the most earnest workers had been planning for an evangelistic service in which the one object was to be the winning of souls to Christ. There had been much earnest prayer. Seven men from different walks in life had been asked to speak for five or ten minutes each. The first spoke on 'What is an idol?' the next, 'Who is God?' then, 'We should worship God;' then, 'What kind of a man is he who worships neither idols nor God?' then, the 'Benefits of serving God.' Others spoke of idol worship as waning, and the last man appealed to all to 'repent and believe Jesus.' The sin as well as the folly of worshiping idols was never more clearly laid before men. But it was done in the spirit that is born of prayer and the longing to save the souls of perishing men.

"While a hymn was sung those who could not remain were asked to quietly withdraw. Very few left the place. The Christians were asked to tell in a sentence why they believed Christ. From all parts of the temple came the answers: 'Because he has taken away my sins.' 'Because he gives me everlasting life.' 'Because he died for me.' 'Because I want to go to heaven,' etc. Then those Christians who had any sorrow or who wished to become more earnest in Christ's service were asked to rise. Prayer was offered for them. Then those who had friends at home who were not Christ's, and those who in accordance with the request at the morning service had brought unconverted friends with them, were asked to indicate it.

"It was touching to hear parents plead with us to pray for sons and daughters. Children pleaded that prayers might be offered for parents, and brothers spoke of brothers, and sisters of sisters, out of Christ. Fervent were the prayers offered to the Father for these relatives. Lastly, those who wanted to leave the old life and accept Christ were asked to rise. As we waited with bowed heads God remembered the petitions that had ascended to him, and one after another, first among the men and boys, then among the women and girls, arose till over fifty were on their feet signifying their desire to be counted among God's children. Workers had been stationed in all parts of the audience, and after a stanza of a hymn and a brief prayer those who had risen were invited to meet with a few of the leaders so that we might become acquainted and be able to help them.

"I shall never forget this inquiry meeting. We were in the home of an idol. Pressing on us from all sides, so that we had to brace ourselves to stand against them, were idolaters from all ranks of life curious to see what this new thing was like. There, under the inquisitive gaze of friends and neighbors, ten men gave us their names as desirous to know and serve Jesus. Twice as many more had already begun to learn the Way of Life, and their names had been written at some chapel as learners, but they wanted the prayers of Christians to help them. The same words will describe the scene among the women.

RESULTS OF THE MEETING.

"This annual meeting will long be remembered for three advanced steps which were taken with deliberation and prayer: —

"(1) Rules were adopted which were intended to place marriage in practically the same relation to the Church that it holds in America. These rules are in advance of the practice, and form an ideal toward which the Church is to advance. (2) The native women have themselves formed a class for the training of Christian workers. This class is at work. There is no foreign lady to help in the least, but the native women themselves undertake the task. (This is not a cause for congratulation for the person in the homeland who should be here to help these women, nor for the

people who have the money to send the one to help.) The students are to study half the day and go with more experienced workers to do personal work the other half of the day. (3) A men's missionary society has been organized. This was done, not by the pastors and preachers alone, but by the whole church. Business men are among the officers. These consist of a president, three vice-presidents, a secretary, treasurer, and a prudential committee of eight. Every church and chapel is to be enlisted in the work. Before the officers left for their homes, after the annual meeting, arrangements had been made to begin operations at once. Every office is held by the Chinese, and the work will be done by the Chinese themselves. The foundation of this society was cemented with prayer. Every step was taken with deliberation and with the unanimous consent of all. The pastors and preachers said: 'We must depend on the laymen for the success of this society.' It must be successful. We want the brothers and sisters in America to join with us in praying for this success.

"The meeting in this heathen temple has been a glorious victory for the cause of Christ in Foochow. But it all depended on the willingness of our heathen neighbors to allow us the use of their temple. We are asking, 'Will they ever do it again?' We are also asking, 'Is it the will of the Christians in America, who own this work in Foochow and whose agents we are, that we should be dependent on the worshipers of idols for a place in which to meet to worship God?' Hundreds of people have left the doors of our largest church during the past twelve months because they could not find standing room within sound of the preacher's voice. The members of this church are providing all the expenses of worship. They cannot build the church. Shall we help them, or shall we continue to shut the doors of an overcrowded church in the faces of hundreds who want to hear the gospel which you have sent us here to preach?"

Japan Mission.

A HOPEFUL TOUR.

DR. DEFOREST, of Sendai, writes in much good cheer:—

"I have just returned from what I regard, without exaggeration, as the best tour I have ever made in Japan. I was out nearly three weeks and spoke seventeen times, not to large audiences, but to the most intelligent I have addressed since I came back. I spoke in three new places, two being in villages where no foreigner had ever been seen. One temple was put at our disposal, and on my saying I should have to go carefully in my address, I was emphatically told that I could say anything I wished to, and that it was expected that I would speak on Christianity The priest sat behind the screen, and we spoke of the wide power of the teaching of Christ and its absolute need to perfect the work that other religions could only begin.

"The question of 'mixed residence' has been considerably discussed during the year by the press, and without a doubt it is calling attention to the incoming of Christianity. But the discussions are often so imperfect and one-sided that it occurred to me to try the subject on a young men's society where I was invited to speak. What they needed was to see it in the light of international law instead of merely national ideas. And as this led easily to the great blessings Christianity has been to our whole Western civilization, I had a fine chance to deliver an apology for Christianity. It took so well that I was asked to repeat it three times and then to publish it for distribution. To show the vital relation of modern political and industrial questions to Christianity is the most taking method with a popular audience. One may, if sympathetic, say very strong things about the moral condition of Japan, and get no interruption, but a simple denunciation of evils will stir an audience to shout, 'No! no!' It was a new sign to see a city councillor, heads of villages, leading physicians, school-teachers, officials, stu-

dents, etc., in my audiences; and I never enjoyed personal talks more. Some of them lasted four hours. One young man of thirty, whom I met six months ago, had told me it was impossible to believe in the existence of God. He was baptized this time. Another, who had studied law in Tōkyō, had said indifferently, 'Oh, Christianity is pretty good in its moral teachings, but such superstitions as belief in God and in a future life had better be left out!' He opened his house to a preaching service and got over fifty of the leading people to hear us, and has just joined the Christians in a request for an evangelist.

"I might go on, but this is enough to give you a glimpse of the good time I had. A number of Christians escorted me a mile out of the city, and two pastors went on foot seven miles with me. When I rallied them for this exceptional reverence for me, and asked why they had n't done it in former times, they laughingly said, 'You never did so well before.' Doubtless there is truth in that. I felt very uncertain in my Japanese last year, and moreover I was unable to grasp the real situation of things so as to know just what to say. This year has been quite an advance for me in this respect."

THE KURILES.

Mr. Rowland, of Sapporo, reports a visit to Nemuro, from which place he writes both concerning that city and the Kurile Islands, which are near: —

"If you look at your atlas, you will see that Nemuro is on the eastern extremity of Hokkaido. Kunashiri, the first of the Kurile Islands, is in plain sight on a clear day, and the last of the Kuriles is as near to Russian Siberia. The Kurile race is peculiar. It probably has an admixture of Russian blood, as the St. Regis Indians near my old home are really part French. The Kuriles are now, of course, in the hands of the Japanese; and the original Kurile race are few in number. They dress in European style in part, but are said to be intellectually inferior. Some of the children were once put into school here in Nemuro, but were considered dull and sent back. They speak the Russian tongue, says my informant, and had an interpreter. That Russian tongue may not be a pure Russian.

"Nemuro is a bleak, cold place with only three months, July–September, in the year when it does not snow. The government opened an experimental farm here some years ago, cleared a large tract of land, put up fine buildings such as would grace a New England farm, and which are still kept up and in repair; but it was a fruitless experiment. It is too cold for wheat and corn, and oats do only fairly well. Besides the cold there is only a little land, anyway, as it is a narrow neck of land. But the fishing industry has hitherto been a great success. Fabulous takes of salmon have been the rule in past years. The character of the town then you can imagine, new, hustling, venturous, and not over-scrupulous. Before this island had a central government in Sapporo there were three prefectures (*Ken*), like the other parts of Japan; and Nemuro was the seat of one of the prefectures. The fine Capitol building was lately burned.

"This is my first visit to the place and it may be my last. For the past four years and more Mr. and Mrs. Sugiura have worked here faithfully. He is a man forty-six years old, of tried experience and a strong faith. His wife is an especially well-trained kindergartner. She was for some years Miss Howe's right hand in her Kōbe work. She is not a strong woman, and has overworked, and altogether the doctors have advised that it would be hazardous for her to spend another winter here. As they must leave, the question arose whether or not we should turn the field over to the Baptists and Episcopalians who are working here. It was to settle this question chiefly that I came here and we decided to withdraw. Mr. Sugiura and I have done the best we could to make the few believers contented in going to the Baptists, but it was rather painful business."

West Central African Mission.

FROM BAILUNDU.

Mr. Stover, on his return to Bailundu, writes of some things which are gratifying, while there are yet some things not so cheering. One of the sources of weakness which he finds is the regular attendance at the station of many who do not profess to be Christians, but, being regarded by the people as Christians, are bringing discredit upon the church. Mr. Stover writes: —

"As to the church members themselves, they seem to be in substantially the condition that we found widely prevalent in the churches in America, too deeply engrossed with the affairs of this world to give much time or thought to the things that are above. In their state of mind, however, I see greater signs of improvement. I am hopeful that we shall see a revival of spiritual life soon; and yet I sometimes ask, how can we hope that these crude, untutored spirits, just out of heathenism, shall rise above the level of the home churches in spiritual power? The weakness of the church at home seems to me to be due to the same cause as that which saps the strength here; namely, worldliness. It assumes a grosser form here, but the spirit is the same."

A NEW SETTLEMENT.

Two of the Christian young men, who are married, one of them having lived a long time at Chisamba, have planned, according to the custom of the country, to start a new village near their old home. Of these young men and their plans Mr. Fay writes from Bailundu, November 29: —

"Last month I went on a tour, or, rather, went to visit Ngulu and Katito, who are building about two days away from here, near where their relatives live. When Ngulu left Chisamba they conceived the plan of building near their relatives, with the purpose of teaching them. We recognized this as a proper step, if the lads were strong enough to stand against the temptations that will assail them. Whether they will be able to do any good there remains to be seen. We hope to visit them as often as we can, to try and guide them rightly.

"They are planning to build a village apart from the native villages. In their village they will allow any of their young relatives to live who wish to do so. Besides their own dwelling-houses, they will later build a schoolhouse, upon which we will probably build a room in which we can live while visiting them. They plan to keep a day school as regularly as they can, with preaching services on Sunday and evening meetings during the week.

"The district is quite a large one, and if we could get a good school started there, and the work be of a good character, it would be capable of a good deal of growth. I was there only three days, being called back because of a sick Portuguese, but during that time we held about ten services, besides some private talks. I had hoped to cover much more ground than I did before returning, but the call home seemed imperative, so I started, reaching home the same day, having made about thirty-seven to forty miles."

AN EXPLORATION.

The matter of the possible removal of the mission headquarters at Kamundongo to some spot which might be more favorable for reaching the people has been under discussion of late, and Mr. Sanders writes of some explorations he has made with this thought in view: —

"I have just taken the Sambu trip. Going in a direction nearly southwest (I judged by the sun), we came, after about twenty hours' travel, to the chief village of Moma. Twelve hours further we found that of Sambu. Two hours further we touched the Kunene River. As we could get no guide for going on to Galangi, we turned northward, going almost at a right angle to our previous course for a distance of eight hours (we reckon three miles to the hour). This brought us to the chief village of Kandumbu, about an hour beyond the source of the Kunene, which stream we had been skirting. At Kandumbu, reported as distant from Cilume.

say, twenty hours' travel for a man without a load (rate, four miles an hour), we came to the Boer wagon road that connects Bihé, Caconda, and the coast. This we followed as far as nearly to Dondi, at which point we took the short cut for home.

"At each place four young fellows went with me as carriers. The trip occupied sixteen days, including the two Sundays and two days in which rain kept us from travel. At each place where we slept we held an evening service. With two or three exceptions, I have rarely enjoyed preaching more. At the places where we passed the Sundays we had service on that day too. In each case evening service was not held because of actual or threatened rain.

"I came emphatically to the conclusion that nothing seen by me warrants the abandonment of Kamundongo station. I saw no better population than that within our reach here. Although they reported that the countries have plenty of food, barren cornstalks seemed as abundant in fields there as here. We shall have to take steps to remedy the food question here rather than to cut the knot by moving the station.

"Neither in Moma, Sambu, nor Kandumbu did I hear of any whites settled among them. Those countries are open to be evangelized, but on talking it over with Messrs. Read and Wellman it seems as if it could be best done from Bailundu and Kamundongo, were it possible to send a missionary and, say, four native evangelists with a wagon."

THE VALUIMBI.

Mr. Currie, of Chisamba, reports some explorations made among the Ciyukas and the Valuimbi, living south and east of Chisamba: —

"Mrs. Currie and I went with a number of the young men for a short tour last week. At the Ciyukas we were well received, as usual, and arranged to open a school in about a month, to be taught by two of the young men, who will leave here on Mondays and return on Saturdays. The chief will provide them with comfortable quarters while with him, and see that a number of his young people are in attendance. We wished to visit a certain large district of the Valuimbi, but the streams were so swollen that it did not seem wise to attempt crossing with my ox in that direction. We, however, escorted by the chief of the Ciyukas, crossed the Kukema and visited the Luimbi ombala of Owumbu, spending there two days. We were well received and preached to large congregations both morning and evening on each of two days. The men seemed to understand the Umbundu very well, but not so the women; they were not going to be left in ignorance, however, and resorted to the feminine expedient of questioning their husbands.

"The Valuimbi seem to have sprung from the Aboque people, as the Bihéans did from the Ovimbangala. Their habits are somewhat different from those of the people immediately about us. The Bihéan women rise about two in the morning to pound their corn, and if they finish it in time, go to bed again and sleep till about six, when they go to the fields, often making mush before they start, for themselves and families. After working till about midday they return to their homes with food and fuel for the evening meal, which is prepared about dusk. The men, when at home, help in a measure with the field work; but never allow that to interfere with their starting on a journey, for the field work is regarded as peculiarly a woman's calling.

"The Valuimbi women rise about six, pound their corn, and cook a good substantial meal, after which they start to their fields about nine o'clock. The men go with them and can scarcely be induced to neglect that work during the time of digging and planting. All — even the chiefs, when at liberty — work in the field until midday, when many of the men go to the river to catch fish, the rest remaining at the field work until about five o'clock, when all return to their villages, bringing food and fuel. They are traders only in a very limited degree, and yet they seem not to be behind the Bihéans

in courage. Since the whites have taken possession of this country we have seldom heard of any resistance offered to the insolence of the soldiers of the Bihéans. But I have removed balls out of a white officer and two soldiers, while a couple of weeks ago the body of a mission soldier was found terribly mutilated and sunken with a stone in the river, all the work of the Valuimbi.

"We hope to translate a number of hymns into their language and collect a vocabulary for use by the native evangelists; and, indeed, Mrs. Currie has already made a slight beginning in this work. The men frequently come to the station to make small sales or purchases, and engage as carriers. A number of them have made friends with some of our young people, so that they come to visit and spend days with us. We hope to take advantage of these facts to collect a vocabulary and prepare for more systematic work among the people."

Western Turkey Mission.

FROM CESAREA.

DR. FARNSWORTH, on resuming his work at Cesarea, speaks hopefully of the situation, and does not anticipate further violence. The health of the station was good, save that Mr. Fowle is in much need of rest. Between October 9 and December 21 Dr. Farnsworth had spent thirty-nine days in touring. Among the out-stations visited was Urgub, of which he writes: —

"The condition of things here is both a surprise and a delight to us. After some years of effort we gave up Urgub as 'stony ground.' Some months ago several somewhat influential Greeks declared themselves Protestants. Apparently they have done so after patient and thorough study of the sacred Scriptures and from a sincere conviction of duty. A young lawyer and his wife gave us a cordial welcome and entertained us handsomely. In the evening more than thirty men, women, and children came together for a two hours' meeting, and I know not how many hours' conversation. I excused myself about half-past ten, but my companion sat an hour longer, and then some of the people were loath to go. We had intended to leave on Tuesday, November 30, but could not get away. Wednesday evening the experiences of Tuesday were repeated, except there were more persons present and the meeting was longer. They now report seventy-two Protestants in that place. Just now it is the brightest spot in our field. We await further developments with anxiety. While we hope for the best, we would not forget that bitter disappointment is possible.

"Leaving Urgub Wednesday, we went on to Ak Serai, reaching there Friday. If, as it seems to me, the work in our field generally has retrograded in the last five years, it has not done so in Ak Serai. I think it was never in a more healthy or hopeful condition than now. There is one disturbing element that has made some trouble, and still makes us anxious, that is the doctrine of perfection, or sinlessness, as taught by Mr. Elias Panlides, whom you will remember as a student at the Lay College at Revere. We spent Sunday here, had one baptism and the Lord's Supper, and one was admitted to the church, while others who were examined were advised to wait. Monday morning I performed the marriage ceremony of the young woman who, with a very little private help, has been teaching a school of thirty or more girls. She is a graduate of the Talas Boarding School of the class of 1888. We spent Monday night at Cheltek. We turned aside from our direct route to Nidé, to visit the large Greek and Turkish village, Enchie. We found one of our Protestant girls from Talas, who is married and lives here, teaching a school of thirteen pupils. There are two or three good brethren here, but their influence is neutralized by one or two bad ones. While here, three inches of snow fell, and we left Friday morning, expecting to take two days for our thirty-six miles to Nigdé, but a ride of seven miles brought us to lower land, where there was no snow, and the road was so

good that we ventured to push on, and reached Nigdé about an hour after sundown.

"We went to Nigdé with heavy hearts. For years the work there has been in a very unsatisfactory condition. I expected to find that it had grown worse, and that money spent there did little or no good. I was very happily disappointed. The worst mischief-maker has moved away. One of the most influential of the brethren, and one who had been misled by him, has come to see and humbly acknowledge his mistake. Old quarrels have disappeared. The people are taking hold of self-support with increased energy. My hopes for Nigdé are much stronger than they have been for some years. We had communion and one baptism. My companion spent Sunday in Bar, and I went there and spent a few hours Monday. The woman who has had a school there some years continues to hold the fort."

ZILLE. — EFFECT OF THE ORPHANAGE WORK.

Miss Gage, of Marsovan, writes of a visit made at some out-stations as well as at Sivas: —

"Everywhere we went it awed me, and I confess did not altogether please me, to see the great popularity of our institutions here. I could not but feel that the great eagerness to come to Marsovan was rather more for worldly than for spiritual gain. Yet all motives are not bad, and we are all filled with humble gratitude for the wonderful opportunities that are ours.

"Zille is always a delight to me. The people are more simple-hearted and honest purposed and clean spoken than in most places. Our church there was in a prosperous condition, and all the different lines of work were encouraging. I was especially interested in the influence the orphans we had allowed to go home for the vacation were having on the people they come in contact with. In the first place, the preacher's wife had had an exhibition, on their first Sunday at home, of all they had learned while here in the line of Bible verses, with hymns and religious recitations. It is said that the church was crowded, and that for nearly two hours the children recited and then did n't tell all they knew! It became 'town talk' and the friends of the children were, of course, immensely pleased. These are all Gregorian children, with one or two exceptions, but every one came to the Protestant chapel each Sunday and sat in a group on either side of the pulpit, I hope not altogether to be looked at; however that may be, all the mothers and many of their friends had to come to look at them and swell with pride. Their home behavior was also very much praised as greatly improved, and their testimony of the way they were treated in Marsovan was good for our reputation."

Notes from the Wide Field.

AFRICA.

ON THE CONGO. — In connection with the Brussels Exhibition, in which exhibits are made illustrating the advance made in the Congo Free State, the writer of a work published under the direction of the commissioners refers eulogistically to the work of Protestant missions within the Free State. This is in gratifying contrast to the utterances of many officials who prefer to use the sword and the bayonet instead of evangelistic agencies. This writer says: "Since the establishment of Protestant missions twenty years ago, ten Protestant denominations have successively created mission posts in the Free State. These, numbering fifty-six in all, are occupied by 221 agents of both sexes; the buildings attached are constructed with skill, and characterized by a

comfort essentially Britannic. The preachers are usually zealous, desirous of well-doing, and in certain parts of the Lower Congo, towards which general effort has converged, several thousands of Congolese have submitted to their influence. In addition to various literary efforts, a printing press has been set up, and from it is issued one journal in a native tongue. Instruction is given in some of the schools, and English is universally taught. Three steamers on the Upper Congo are owned by the Reformed Societies. It is an incontestable fact that Protestant missions have accomplished much, and that in several localities their influence is a factor of real weight."

KOREA.

SECRETARY SPEER, of the American Presbyterian Board, writes in the December number of the *Church at Home and Abroad* of a most interesting visit he had made among the Koreans, referring especially to the communion Sunday spent in Pyeng Yang, the capital of the northwest district, and known as the battle-ground between the Chinese and the Koreans. The gospel has made a great impression upon that community. It is a custom among the Korean Christians to fly their national flag from their houses on Sunday, and the flag is also seen surmounting their churches. Their piety and patriotism are thus shown Mr. Speer speaks of the different Sunday-schools held on that Sabbath morning, one for men and boys, another for women and girls, and a third for both. At one of these sessions there were five groups of twenty persons each, and in the centre of each group was a little pile of copper coins, the contributions for the day. The native Christians give of their time freely to Christian work. Mention is made of several men of strong character and devout lives who go out from this central church each week to preach the gospel. The church building at Pyeng Yang is quite too small for the congregation. Every window was full, and a building that will hold 1,500 people is needed. Other services were carried on, at one of which 400 men and boys sat on the floor, the outside crowd pressing about the doors and windows, almost shutting out light and air. Mr. Speer says that the congregation sang "Hallelujah, 't is done," and "Nothing but the blood of Jesus," with such tremendous feeling that "all the nerves in my back tingled up and down." Seventeen persons were to be received to the church, and the native minister "read to them the strict rules of the native church requiring of them repentance and turning from sin, the abandonment of ancestral worship, the observance of the Sabbath, filial fidelity, personal effort for the salvation of their families and others, forbidding idols, polygamy, drunkenness, gambling, and all sin." The contrast between these Christians who have just emerged from the darkness of paganism and the Koreans not yet reached is most striking.

MADAGASGAR.

THE outlook in this great island seems to be changing rapidly. In our last number we reported the efforts of the Deputation of the London Missionary Society to convince the people as well as General Gallini, the French Resident, that the work of that society had nothing to do with politics, and that the converts would be loyal to the French government. The governor has been convinced of this fact and has stated that his policy would now be entirely changed. The Deputation reported themselves as satisfied with the promises now made them. In a letter to the *Journal des Missions Evangeliques* a missionary writes that in the six districts supported by him 4,000 children have returned to the Protestant schools, and 3,000 adults to the churches. While the Jesuits continue their violent measures in the country districts, they do not affect the people as formerly. The Evangelical Society of France is doing all it can to send missionaries and teachers, yet the number is quite too few to meet the demands. But the outlook is certainly improving.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For China. For the government and the people in this critical hour in the life of the empire, that they may be treated justly and kindly by the nations bearing the Christian name; for the professed Christians, that they may witness a good confession; for the multitudes of inquirers, that they may not be left to grope in darkness; and for the Deputation of the American Board now visiting our missions, that they may be guided in their investigations and plans, so that the missionary work shall be prosecuted with greater zeal and efficiency.

ARRIVALS AT STATIONS.

September 7. At Tung-cho, North China, Miss Luella Miner.

October 6. At Madura, Rev. and Mrs. George T. Washburn, D.D.

December 24. At Foochow, China, Miss Hannah C. Woodhull, Miss Kate C. Woodhull, M.D., and Miss Elsie M. Garretson.

December 25. At Bitlis, Eastern Turkey, Rev. and Mrs. Charles R. Ashdown.

December 28. At Bitlis, Miss Charlotte E. Ely and Miss Mary A. C. Ely.

December 31. At Erzroom, Eastern Turkey, Rev. R. S. Stapleton.

January 7. At Madura, Southern India, Rev. and Mrs. John S. Chandler.

ARRIVALS IN THE UNITED STATES.

December 16. At New Haven, Conn., Mrs. Willa J. Noble, of the North China Mission.

January 1. At San Francisco, Dr. and Mrs. Alfred L. Shapleigh, Miss Sarah F. Hinman, Miss Abbie G. Chapin, and Miss Virginia C. Murdock, M.D., all of the North China Mission.

DEPARTURE.

January 6. From San Francisco, Miss Cornelia Judson, returning to the Japan Mission.

MARRIAGE.

December 14. At Erzroom, by Rev. W. N. Chambers, Rev. Charles R. Ashdown and Miss Jane Dickie.

DEATHS.

December 15, 1897, at Woolwich, Maine, Mrs. Charlotte Bass Perkins, widow of the Rev. Justin Perkins, D.D., the well-known missionary among the Nestorians. Mrs. Perkins was born at Middlebury, Vt., August 2, 1808, and was married to Mr. Perkins in 1833, embarking the same year with him for Persia. Mrs. Perkins returned to this country in 1857. Physical infirmities preventing her again joining the mission, she resided with her son at Woolwich, Maine, and in the ninetieth year of her age she passed to the heavenly home.

December 22, 1897, at Forest Grove, Oregon, Mrs. Abbie Walker Staver, wife of Rev. Daniel Staver, aged fifty-four years. Mr. and Mrs. Staver were missionaries of the American Board at Cesarea, Turkey, from 1875 to 1880, when, on account of the physical weakness of Mrs. Staver, they were compelled to return to the United States. During the past seventeen years she has been an invalid, yet she has drawn to herself the confidence and affection of a large circle of friends in which her influence has been felt, especially in missionary matters.

Donations Received in January.

MAINE.

Alfred, Cong. ch.	10 00	
Bangor, 1st Cong. ch., 120; Hammond-st. Cong. ch., 50; Central Cong. ch., 10,	180 00	
Bar Harbor, Cong. ch.	30 00	
Bath, Rev. and Mrs. O. W. Folsom, Thank-offering,	25 00	
Brewer, 1st Cong. ch.	15 40	
Centre Lebanon, Cong. ch.	9 50	
East Orrington, Cong. ch.	1 00	
Falmouth, 2d Cong. ch.	12 00	
Farmington, 1st Cong. ch.	41 76	
Francestown, M. B. Fisher,	5 00	
Gray, Cong. ch.	4 60	
Greeneville, Friend,	5 00	
Hallowell, South Cong. ch.	20 00	
Hampden, 1st Cong. ch.	2 78	
Harrison, Cong ch.	3 62	
Minot Centre, Cong. ch.	29 75	
No. Bridgton, Cong. ch.	10 00	
Poland, H. T. and S. E. Buck,	20 00	
Oxford, Cong. ch.	6 00	
Portland, High-st. ch. (of which 100 from Friend), 301.16; State-st. ch., 25,	326 16	
Presque Isle, Cong. ch.	2 50	
South Brewer, Cong. ch., 9, and Y. P. S. C. E., toward support Rev. H. B. Newell, 12.66,	21 66	
Standish, Cong. ch.	5 00	
West Newfield, Cong. ch.	5 00	
——, Friend,	40 00	
		831 73

Legacies. — Albany, Jacob H. Lovejoy, by E. W. Woodbury, Ex'r, 890 00
Bath, Harriet N. Haley, by Rev. O. W. Folsom, 100 00—990 00

1,821 73

NEW HAMPSHIRE.

Acworth, Cong. ch. 5 85
Atkinson, Cong. ch. 13 63
Boscawen, Friends, 4 00
Centre Sandwich, Levi W. Stanton, 10 00
Derry, Central Cong. ch. 43 75
Dunbarton, Cong. ch. 10 00
Exeter, 2d Cong. ch., 281; 1st Cong. ch., Cash, 10, 291 00
Gilmanton Iron Works, Cong. ch., 4.45; Y. P. S. C. E., for support Rev. J. H. Pettee, 8, 12 45
Greenville, Cong. ch. 10 00
Hollis, Y. P. S. C. E., toward support Rev. J. H. Pettee, 15 84
Hopkinton, 1st Cong. ch., 14; Y. P. S. C. E. of 1st Cong. ch., for support Rev. J. H. Pettee, 5; Friend, 20, 39 00
Littleton, 1st Cong. ch. 23 38
Meriden, Cong. ch., 1; Marion W. Purington, 1, 2 00
Milton, Cong. ch. 5 00
Nelson, Cong. ch. 10 00
New Ipswich, J. E. F. Marsh, 5 00
New London, Family, 10 00
Newmarket, Thomas H. Wiswall, 10 00
Ossipee, Cong. ch. 6 00
Penacook, Cong. ch. 6 80
Portsmouth, Mary Lewis, 23 50
Smithtown, Miss S. E. Tapley, 90
Webster, 1st Cong. ch. 31 56—589 66

Legacies. — Hanover, Andrew Moody, by John K. Lord and Charles P. Chase, Trustees, add'l, 50 00

639 66

VERMONT.

Bennington, 2d Cong. ch. 85 65
Benson, Cong. ch. 9 00
Bradford, Cong. ch. 26 63
Brandon, Cong. ch. 10 00
Brattleboro, Mrs. Mary L. Hadley, 25 00
Burlington, College-st. Cong. ch., 75.05; S. S. Tinkham, 10, 85 05
Coventry, Cong. ch. 25 00
Fair Haven, Welsh Cong. ch. 8 30
Hartland, Cong. ch. (of which 5 from "Lady"), 6 00
Manchester, Mrs. E. M. Wickham, 10 00
Newport, 1st Cong. ch. 28 40
Northfield, Cong. ch., Mrs. Diantha J. Allen, to const. FRANK A. BALCH, H. M. 100 00
Putney, Cong. ch. 16 05
St. Johnsbury, Mrs. D. D. Winter, 5; South ch., Friend, 20, 25 00
Thetford, 1st Cong. ch. 11 97
Vershire, Cong. ch. 4 25
West Brattleboro, Cong. ch., 50.41; Mrs. E. C. Herrick, 15, 65 41
West Dover, Cong. ch. 2 00
West Rutland, Cong. ch. 11 00
Wilmington, Cong. ch. 6 70—561 41

MASSACHUSETTS.

Abington, 1st Cong. ch. 11 50
Amesbury, Union Cong. ch. 5 25
Amherst, 1st Cong. ch., 106.75; Amherst College Alumnus, toward support Rev. E. Fairbank, and to const. HUBERT L. CLARK, HENRY E. TOBEY, and HENRY P. KENDALL, H. M., 300, 406 75
Andover, South Cong. ch., 238.93; Friend, 4; Friend, 2.50, 245 43
Auburndale, Cong. ch., 200; Mrs. Geo. M. Adams, 15, 215 00
Bedford, Cong. ch., 12.16; Friend, 8, 20 16
Belchertown, Mrs. G. B. Richardson, 1 00
Beverly, Dane-st. Cong. ch., 130; Washington-st. Cong. ch., 60, 1 0 00
Boston, Old South ch., 5,760.16; Mt. Vernon ch., 1,824.54; do., Thankoffering, 10; Central ch., 1,216.92; 2d Cong. ch., Dorchester, 125; do., Extra-cent-a-day Band, 10; Walnut-ave. ch., to const., with other dona., C. J. FRENCH and Mrs. P. E. WIGHT, H. M., 100; Park-st. ch., Income bequest, Mehitable P. Gay, 15; do., Y. P. S. C. E., toward support Rev. James Smith, 33.75; So. Evan. ch., West Roxbury, 12; Roslindale Cong. ch., for work in China, 7.50; Eliot ch., Roxbury, 2.83; Annie Lewis (Charlestown), 30; "Kofnomor," 11.20; John S. Learoyd, 15; Rev. Wm. S. Hubbell, D.D., 10; Bookstore, 5; Friend, 2; A. Hammond, 1, 9,191 90
Boxboro, Cong. ch. 10 00
Braintree, 1st Cong. ch., Friend, 10 00
Cambridge, Shepard Memorial Cong. ch. 1,044.25
Carlisle, Cong. ch. 10 00
Charlemont, Convention in 1st Cong. ch. 8 00
Charlton, Cong. ch. 10 00
Chicopee, 3d Cong. ch. 1 30
Chiltonville, Cong. ch. 40 88
Dalton, W. Murray Crane, 200; Mrs. Zenas Crane, 200. 400 00
Dedham, 1st Cong. ch. 17 00
Dennis, Union Cong. ch. 6 00
East Dennis, 2d Cong. ch. 17 65
Easthampton, 1st Cong. ch. 48 26
East Weymouth, Cong. ch. 50 00
Everett, Mystic Side Cong. ch. 15 00
Fall River, 1st Cong. ch. 99 57
Fitchburg, Calvinist Cong. ch., Friends, 25 00
Foxboro, Bethany Cong. ch. 21 18
Gardner, "F." 1 00
Globe Village, Evan. Free, 32 50
Grafton, Y. P. S. C. E. of West Cong. ch., for "Forward Movement," 10 00
Greenfield, 1st Cong. ch. 5 00
Harvard, Rev. C. C. Torrey, 17 50
Harwich, Cong. ch. 27 57
Haverhill, West Cong. ch. 14 00
Hawley, Cong. ch. 9 24
Haydenville, Cong. ch. 5 04
Holyoke, 2d Cong. ch., 47.38; Y. P. S. C. E. of do., toward support Rev. Dwight Goddard, 50, 97 38
Hubbardston, Cong. ch. 1 89
Hyde Park, Cong. ch. 1 50
Ipswich, South Cong. ch. 40 00
Lancaster, Cong. ch. 9 87
Lawrence, Trinity Cong. ch., 66.20; Lawrence-st. Cong. ch., 36.37, 102 57
Leicester, 1st Cong. ch. (of which 10 from Sabbath-school), for work in Bulgaria, 132 06
Lowell, Kirk-st. Cong. ch., 389.45; 1st Trin. Cong. ch., to const. Rev. GEORGE F. KENNGOTT, H. M., 51.89; G. Hovey, 100, 541 34
Ludlow, 1st Cong. ch. 7 50
Lynn, Y. P. S. C. E. of North Cong. ch., for the "Forward Movement," 5 25
Mansfield, Cong. ch. 16 60
Medford, Mystic Cong. ch. 310 90
Melrose, Ortho. Cong. ch. 152 38
Merrimac, Friend, 2 00
Middleboro, Geo. H. Shaw, 25 00
Natick, 1st Cong. ch. 83 00
New Bedford, North Cong. ch. 7 00
Newbury, 1st Cong. ch. 23 52
Newton Centre, 1st Cong. ch., Extra-cent-a-day Band, for catechist, Madura, 40 50
North Adams, Cong. ch. 74 42
Northboro, Friend, 15 00
North Brookfield, Mrs. Abbie J. Whiting, 10 00
North Falmouth, Cong. ch. 25 00
Northampton, 1st Cong. ch. 261 37
North Wilbraham, Grace Union Cong. ch. 5 59

North Woburn, Cong. ch. 22 71
Norton, Trin. Cong. ch. 5 87
Norwood, 1st Cong. ch. 78 80
Palmer, L. H. Gager, 100 00
Pittsfield, South Cong. ch. 58 06
Plymouth, Church of the Pilgrimage, 42 58
Rehoboth, Cong. ch. 14 00
Richmond, Cong. ch. 21 24
Royalston, 1st Cong. ch. 2 74
Salem, South Cong. ch. 134 00
Sandisfield, L. A. Hawley, 5 00
Sheffield, Cong. ch. 9 28
Shutesbury, "H." 1 00
Somerville, Broadway Cong. ch., to const. W. C. TAYLOR, H. M. 100 00
Southbridge, Cong. ch. 12 68
South Hadley, 1st Cong. ch. 40 00
South Hadley Falls, "G.," 50; "In His Name," 25, 75 00
South Weymouth, Old South Cong. ch. 13 00
Spencer, 1st Cong. ch. 260 59
Springfield, South Cong. ch., 64.66; Eastern-ave. Cong. ch., 5; Friend, 500; Friend, 115, 684 66
Swampscott, Cong. ch. 13 00
Taunton, Winslow Cong. ch. 77 35
Three Rivers, Union Evan. Cong. ch. 16 55
Truro, 1st Cong. ch. 8 38
Wakefield, 1st Cong. ch. 40 56
Walpole, 2d Cong. ch., to const. Rev. FRANK C. PUTNAM, H. M. 50 00
Warren, Cong. ch. 177 37
West Springfield, Park-st. Cong. ch. 42 85
Williamsburg, Cong. ch., 5; Y. P. S. C. E., for support Rev. Dwight Goddard, 10, 15 00
Winchester, Rev. S. Winchester Adriance, 5 00
Woburn, 1st Cong. ch. 453 00
Worcester, Plymouth Cong. ch., 240; Central Cong. ch., "C.," 25, 265 00
Yarmouth, 1st Cong. ch. 30 00
———, "New Year," 50 00 17,159 84

Legacies. — Charlton, Dr. C. M. Fay, by F. J. Daniels, 500 00
Northampton, Numan Clark, add'l, 30 00
Uxbridge, Sarah B. Ellis, by W. W. Thayer, Ex'r, 140 26—670 26

17 830 10

RHODE ISLAND.

Kingston, Cong. ch. 48 85
Newport, United Cong. ch. 60 86
Providence, Union Cong. ch., 230; Miss E. Carlile, 10, 240 00 349 71

Legacies. — Pawtucket, Mrs. Deborah A. Clark (Cong. ch.), by W. B. Clark, Ex'r, 200 00

549 71

CONNECTICUT.

Berlin, Cong. ch., Extra-cent-a-day Band, 25; "C.," 3, 28 00
Bethel, 1st Cong. ch. (of which 18 from Friend), 103 14
Bristol, 1st Cong. ch. 100 00
Chaplin, Cong. ch. 37 00
Chester, Cong. ch. 20 65
Cornwall, 1st Cong. ch. 100 00
Coventry, 2d Cong. ch. 66 10
Cromwell, Cong. ch. 88 38
Danbury, 1st Cong. ch. 83 52
East Hampton, Cong. ch. 27 42
East Hartford, 1st Cong. ch., 42.84; South Cong. ch., 9.60, 52 44
East Windsor, 1st Cong. ch. 21 52
Ellington, Y. P. S. C. E., for support Rev. John Howland, 10 00
Enfield, 1st Cong. ch. 54 65
Fairfield, 1st Cong. ch. 22 00
Fair Haven, 2d Cong. ch. 12 75
Falls Village, Cong. ch. 7 36
Goshen, Cong. ch. 5 00
Greenfield Hill, Cong. ch., to const. Rev. JOSEPH B. KETTLE, H. M., 66.60, and toward support Rev. W. P. Elwood, 1, 67 60
Hartford, 1st Cong. ch., 273.40; Asylum Hill Cong. ch., 255.65 529 05
Huntington, Cong. ch. 9 00
Kensington, Cong. ch. 15 30
Killingworth, Cong. ch. 13 70
Ledyard, Cong. ch. 9 36
Lyme, Cong. ch. 45 00
Meriden, 1st Cong. ch., to const., with prev. dona., A. H. MERRIMAN, H. M., 36 27
Middlefield, Cong. ch. 55 28
Middletown, 1st Cong. ch. 28 27
Milford, 1st Cong. ch. 13 12
Monroe, Cong. ch. 40 00
Montville, Cong. ch. 12 65
New Britain, 1st ch. of Christ, to const., with other dona., ARTHUR DE WOLFE, CORNELIUS ANDREWS, DAVID S. OSBORN, and A. HOWARD ABBE, H. M., 80; Friend, 10, 90 00
New Fairfield, Cong. ch. 5 46
New Haven, Rev. H. E. Peabody and wife, 10 00
Norfolk, Greeneville Cong. ch. 15 00
North Haven, Cong. ch. 50 00
Norwich, 2d Cong. ch., to const., with other dona., Rev. CORNELIUS W. MORROW and EDMUND A. PRENTICE, H. M., 114.15; 1st Cong. ch., 20.38, 134 53
Old Lyme, 1st Cong. ch. 57 00
Old Saybrook, Cong. ch., 16.86; Rev. A. S. Chesebrough, 5, 21 86
Oxford, Cong. ch. 23 53
Plantsville, Cong. ch. 5 00
Pomfret, 1st Cong. ch. 165 25
Plymouth, Cong. ch. 3 00
Salisbury, Cong. ch. (of which 1.85 from Friend), 20.20; Friend, 2, 22 20
Sharon, 1st Cong. ch. 16 00
Somers, "C. B. P." 25 00
South Canaan, Cong. ch. 3 20
Southington, Cong. ch. 58 21
Southport, Y. P. S. C. E., for support Rev. W. P. Elwood, 50 00
South Windsor, Friend, 10 00
Stamford, Mrs. Charles B. Allyn, 4 00
Thomaston, 1st Cong. ch., 14.48; C. S. S., for work in China, 30, 44 48
Thompson, Cong. ch. 39 29
Wallingford, 1st Cong. ch. 100 44
Westchester, Cong. ch. 4 20
Wethersfield, Cong. ch. 33 50
Wilton, Cong. ch. 38 50
Windham, Cong. ch. 48 14
Windsor Locks, Rev. Richard Wright, 1 00
Woodbridge, 1st Cong. ch. 32 50
Woodstock, 1st Cong. ch. 15 50
Wolcott, Cong. ch. 10 00
———, Individuals, by Rev. H. M. Lawson, 9 20--2,860 52

Legacies. — Greenwich, Almira Mead, add'l, 51
Hartford, Roland Mather, by Edward W. Hooker, Ex'r, add'l, 5,000 00
New London, J. N. Harris, by Robert Coit, Henry R. Bond, and Martha S. Harris, Ex'r, add'l, 1,875 00
Old Mystic, Mrs. Amanda M. Wheeler, by J. Watrous, Jr., Ex'r, 1,000 00
West Hartford, Nancy S. Gaylord, by Francis H. Parker, Ex'r, 675; do., Abigail P. Talcott, by S. A. Griswold, Trustee, 74.36, 749 36—8,624 87

11,485 39

NEW YORK.

Angola, Miss A. H. Ames, 5 00
Brooklyn, Lewis-ave. Cong. ch., 93.19; Pilgrim Chapel, 40; South Cong. ch., Wm. Mackey, 25; E. F. Carrington, 5; "J. R.," 3, 166 19
Candor, Cong. ch. 8 63
Carthage, Cong. ch. 25 35
Clifton Springs, "C.," 15; "A. G. W.," 5, 20 00

Deansboro, Cong. ch. 8 00
Gaines, Cong. ch. 5 00
Hopkinton, Cong. ch. and Y. P. S. C. E., for work in Turkey, 25 00
Jefferson, Mrs. Clemon Nichols, 9 00
Lisbon Centre, 1st Cong. ch. 5 00
New Lebanon, Ellen C. Kendall, 2 15
New York, Forest-ave. Cong. ch., 11.17; Trinity Cong. ch., 10; Miss R. G. S., 5; Cash, 100, 126 17
Niagara Falls, 1st Cong. ch. 15 40
Northfield, Cong. ch. 9 50
North Guilford, Cong. ch. 3 00
Northville, Cong. ch. 18 28
Orient, Cong. ch. 11 62
Phœnix, Cong. ch. 6 57
Poughkeepsie, Mrs. James D. Keith, 100 00
Richmond Hill, Cong. ch. 11 63
Salamanca, 1st Cong. ch. 4 70
Syracuse, Plymouth Cong. ch., 104; Wm. E. Abbott, 5, 109 00
Ticonderoga, 1st Cong. ch. 18 00
Utica, Plymouth Cong. ch. 3 36
Warsaw, Cong. ch. 13 76
Wellsville, 1st Cong. ch. 44 01
——, Friend, 13 40—787 72

NEW JERSEY.

Chester, J. H. Cramm, 50 00
Montclair, 1st Cong. ch., F. M. Prescott, 50 00
Newark, Belleville-ave. Cong. ch. 159 39
Newfield, Friend, 2 00
Plainfield, J. O. Niles, 15; Friend, 10, 25 00
Trenton, Friend, for Japanese preacher, 120; for Theol. student, Japan, 30; for work in Madura, 30; for work in East. Turkey, 35, 215 00
Upper Montclair, Cong. ch. 225 00—726 39

Legacies.—Newark, Aaron S. Day, by Chas. S. Haines, Ex'r, 345 64

1,072 03

PENNSYLVANIA.

Allegheny, Woman's Mis. Soc. 5 00
Edwardsdale, Welsh Cong. ch. and Jun. C. E. S. 6 50
Guy's Mills, Mrs. F. Maria Guy, 5 00
Lander, A. and M. E. Cowles, 35 00
Philadelphia, Roxboro, Geo. R. Moore, 90
Sewickley, Mrs. J. B. Bittinger and Miss Lucy Bittinger, 20 00
Shamokin, Welsh Cong. ch. 9 71
Sharon, 1st Cong. ch. 3 30
Wilkes-Barre, D. W. Hughes, 4 00—89 41

MARYLAND.

Baltimore, 1st Cong. ch. 26 75
——, Friend, 500 00—526 75

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. (of which 50 from Gen. E. Whittlesey), 375; 5th Cong. ch., 5; do., Woman's Mis. Soc., 6.34, 386 34

WEST VIRGINIA.

Ceredo, Cong. ch. 4 00

NORTH CAROLINA.

Sanford, Cong. ch., for work in Africa, 50

FLORIDA.

Jacksonville, Union Cong. ch. 27 25
Melbourne, Cong. ch., 11.91; Rev. and Mrs. E. W. Butler, 25, 36 91
Tavares, Cong. ch. 5 10—69 26

TENNESSEE.

Memphis, Strangers' Cong. ch. 20 03
Pin Hook Landing, Rev. and Mrs. C. B. Riggs, 3 90—23 93

INDIANA.

Elkhart, Cong. ch. 11 15
Michigan City, 1st Cong. ch. 26 00
Whiting, Cong. ch. 11 80—48 95

KENTUCKY.

Berea, Church of Christ, 17.25; Woman's Mis. Soc., 1.50, 18 75

MISSOURI.

Iberia, Cong. ch. 3 55
Kansas City, Rev. S. Penfield, 12 00
Meadville, Cong. ch. 6 55
St. Joseph, Tabernacle Cong. ch. 1 00
St. Louis, Pilgrim Cong. ch., 133; 1st Cong. ch., 88.01, 221 01
Webster Groves, 1st Cong. ch. 17 36
Windsor, Cong. ch., Ladies' Aid Soc. 1 00—262 47

OHIO.

Ashtabula, 2d Cong. ch. 10 18
Belden, 1st Cong. ch. 2 84
Bellevue, Cong. ch. 28 00
Cleveland, Euclid-ave. Cong. ch., 126.98; Lake View Cong. ch., 31.48; Plymouth Cong. ch., 18.75; Archwood-ave. Cong. ch., 5.55; Bethlehem Cong. ch., Mizpah Chapel, 2.50, 185 26
East Cleveland, Two friends, 4 00
Ellsworth, Mrs. B. W. Allen, 25 00
Elyria, 1st Cong. ch. 25 00
Grafton, Cong. ch. 3 00
Mansfield, Mayflower Cong. ch. 5 00
Marietta, 1st Cong. ch. 22 63
No. Monroeville, Cong. ch. 2 46
Oberlin, 1st Cong. ch., 50.19; Rev. and Mrs. F. W. Davis, for "Forward Movement," Shansi, 5, 55 19
Penfield, Cong. ch. 20 60
Plain, Cong. ch. 2 00
Portsmouth, 1st Cong. ch. 1 00
Rockport, Cong. ch. 14 00
Saybrook, Cong. ch., Mission Band, 4 00
Unionville, Cong. ch. 2 00—412 16

Legacies.—Madison, Addison Kimball, by Lemuel H. Kimball, Ex'r, 100 00

512 16

ILLINOIS.

Alton, Church of the Redeemer, 9 60
Alto Pass, Cong. ch. 2 00
Bowen, Cong. ch. 10 25
Canton, Cong. ch. 5 00
Chandlervile, Cong. ch. 48 16
Chicago, University Cong. ch., 6.25; Warren-ave. Cong. ch., Mr. and Mrs. J. C. Kilner, 15; Pilgrim Cong. ch., 4; Rev. Henry Willard, 20; Rev. J. A. Adams, 5, 50 25
Clifton, Cong. ch. 1 00
Danville, Cong. ch. 3 45
Delavan, R. Hoghton, 30 00
Edelstein, Cong. ch. 1 56
Elmwood, Cong. ch. 5 00
Forrest, Cong. ch. 10 05
Galesburg, Central Cong. ch. 81 87
Geneva, Rev. Carl H. Corwin, 70; Friend, to const. Rev. C. H. Corwin, H. M., 100, 170 00
Geneseo, Cong. ch. 75 83
Glen Ellyn, Cong. ch. 8 57
Griggsville, Cong. ch. 11 00
Hillsboro, Central Cong. ch. 3 00
Lake View, Church of the Redeemer, 2 30
Lockport, Cong. ch., Ladies' Mis. Soc. 10 00
North Aurora, Cong. ch. 10 00
Peoria, 1st Cong. ch. 50 00
Rockford, 2d Cong. ch., 412.92; Thos. D. Robertson, 50, 462 92
Rollo, Cong. ch. 10 00
Sandwich, Cong. ch. 36 85
Western Springs, Cong. ch. 10 00
Wheaton, 1st Cong. ch. (of which

Rev. J. D. Wyckoff, 10, and Mary C. Brewster, 10), 37 97
Woodburn, Cong. ch. (of which 5 for Madura), 11 05—1,167 68

MICHIGAN.

Ann Arbor, 1st Cong. ch. 57 90
Breckenridge, Cong. ch. 3 00
Cedar Springs, Cong. ch. 6 50
Covert, Cong. ch. 15 00
Detroit, Woodward-ave. Cong. ch. 119 65
East Nelson, Cong. ch. 3 00
Hart, Cong. ch. 1 00
Jackson, Perrine Mission, 3 00
Lamont, Cong. ch. and Y. P. S. C. E., "Self-denial Offerings," 10 00
Ovid, Cong. ch. 9 61
Rapid River, Cong. ch. 3 00
———, Friend, 100 00—331 66

WISCONSIN.

Beloit, 2d Cong. ch., 44.07; Mrs. L. M. Hill, 3.30, 47 37
Black Earth, Rev. Wm. Stoddart, 10 00
British Hollow, Thomas Davies, to const. Rev. Louis B. Nobis and Rev. Aaron Breeze, H. M. 100 00
Browntown, Harry Lathrop, 5 00
Clear Lake, Swedish Cong. ch. 3 93
Clintonville, Cong. ch. 23 43
Embarrass, Cong. ch. 9 66
Friendship, Cong. ch. 2 20
Ithaca, Cong. ch. 4 10
Janesville, 1st Cong. ch. 30 00
Junction City, Cong. ch. 15 25
Lake Geneva, 1st Cong. ch., Thank-offering at dedication, 25 25
Maple Ridge, Cong. ch. 1 55
Mazomanie, Cong. ch. 10 06
Menasha, Cong. ch. 50 00
Neillsville, Cong. ch. 3 22
Neptune, Cong. ch. 2 59
Raymond, Cong. ch. 1 60
Seymour, Cong. ch. 2 60
South Milwaukee, 1st Cong. ch. 9 00
Spring Green, Cong. ch. 1 33
Waukesha, John McVicar, 5 00
Whitewater, Cong. ch. 29 95
Wilson Creek, Cong. ch. 1 66
Wyoming, Cong. ch. 3 63—398 38

Legacies. — Wild Rose, E. E. Humphrey, by W. E. Humphrey, Adm'r, 50 00

448 38

IOWA.

Burlington, Cong. ch. 2 30
Corning, Cong. ch. 7 13
Des Moines, North Park Cong. ch. 18 25
Dickens, Cong. ch. 10 00
Doon, Rev. W. L. Brandt, 5 00
Dunlap, Cong. ch. 5 00
Fairfax, Cong. ch. 3 25
Fonda, Hattie Pinneo, 50
Harlan, Cong. ch. 10 75
Harmony, Cong. ch. 3 60
Lansing, Rev. Andrew Kern, 4 00
Magnolia, Cong. ch. 7 28
Nashua, 1st Cong. ch. 5 00
New Hampton, Ger. Cong. ch. 2 50
Rock Rapids, Cong. ch. 11 60
Toledo, Cong. ch. 17 43
Wayne, Cong. ch. 23 10
Wilton Junction, F. Bacon, 25; Rev. Carl Hess, 2, 27 00—163 69

Legacies. — Bancroft, Sarah A. Littlefield, 789 92

953 61

MINNESOTA.

Austin, 1st Cong. ch. 27 75
Crookston, 1st Cong. ch. 5 58
Dawson, Cong. ch. 12 00
Lake City, 1st Cong. ch. 25 41
Lyle, Cong. ch. 6 00
Minneapolis, Plymouth Cong. ch., Miss Lucy D. Lyman, 25; Oak Park Cong. ch., 2; Friend for native preachers, India, China, and Japan, 200; "For native helpers," 200, 427 00
Morris, Cong. ch. 6 56
St. Paul, Olivet Cong. ch. of Merriam Park, for Hulakegh Mission, 23; Pacific Cong. ch., 1.91; "A. 3 X.," 150, 174 91
Worthington, Cong. ch. 3 65
Zumbrota, 1st Cong. ch. 18 00—706 86

Legacies. — Bloomington Ferry, H. D. Cunningham, by Sever Ellingson, 16 13
Winona, Geo. F. Hubbard, by Mrs. Ada E. Hubbard, Ex'x, 300 00—316 13

1,022 99

KANSAS.

Athol, Cong. ch. 6 25
Axtell, Mrs. Lura C. Shumway, 1 00
Clear Creek, Cong. ch. 1 00
Council Grove, Cong. ch. 18 00
Hiawatha, Cong. ch. 17 58
Kiowa, Cong. ch. 6 00
Newton, Cong. ch. 5 81
Plevna, Cong. ch. 2 53—50 17

NEBRASKA.

Ainsworth, Cong. ch. 12 85
Crete, Cong. ch. 58 61
Grant, Cong. ch. 9 40
Indianola, Cong. ch. 10 65
Leigh, Cong. ch. 5 73
Lincoln, 1st Cong. ch. 18 56
Madrid, Cong. ch. 2 10
Rogers, Rev. O. D. Crawford, 1 00
Santee Agency, Pilgrim Cong. ch. 31 29
Superior, Ger. Cong. ch. 2 00
Venango, Cong. ch. 2 50—154 69

CALIFORNIA.

Black Diamond, Cong. ch. 10 00
Bloomington, Cong. ch. 3 00
Oakland, 1st Cong. ch., 125; Rev. F. B. Perkins, 5, 130 00
Rialto, Cong. ch. 2 00
San Francisco, Plymouth Cong. ch. 2 90
Sausalito, Cong. ch. 6 60
Sebastopol, Cong. ch. 7 50
Stockton, Rev. John C. Holbrook, D.D. 5 00
Weaverville, Trinity Cong. ch. 17 05—184 05

OREGON.

Astoria, 1st Cong. ch. 6 47
Bethany, Cedar Mills Ger. Cong. ch. 11 50
Corvallis, Mrs. R. Kelley, 1 00
Eugene, Cong. ch. 6 00
Fairview, Cong. ch. 2 50
Portland, Hassalo-st. Cong. ch. 3 00
Weston, 1st Cong. ch. 3 00
Willsburg, 1st Cong. ch. 2 50—35 97

COLORADO.

Arriba, Cong. ch. 2 50
Claremont, Cong. ch. 6 75
Denver, 1st Cong. ch. 105 68
Flagler, Cong. ch. 3 00
Grand Junction, Cong. ch. 23 00
Montrose, Cong. ch. 5 00
Seibert, Cong. ch. 2 25—148 18

WASHINGTON.

McMillin, 1st Cong. ch. 1 00
Seattle, Mrs. H. Vance, 25 84—26 84

NORTH DAKOTA.

Kulm, Ger. Cong. ch., 20; 2d Ger. Cong. ch., 2, 22 00
Oberon, Union Cong. ch., Ladies' Mis. Soc. 7 00
Wahpeton, Member Conference, 20 00—49 00

SOUTH DAKOTA.

Alcester, Cong. ch. 10 00
Canova, Rev. Geo. E. Green, 10 00

Elk Point, Cong. ch. 12 22
Friedens, Ger. Cong. ch. 9 70
Hot Springs, Wm. Black, 2 00
Howard, 1st Cong. ch. 2 50
Hudson, Cong. ch. 10 00
Iroquois, Cong. ch. 4 16
Israels, Ger. Cong. ch. 4 00
Mitchell, Cong. ch. 14 17
——, Friends, 150 00—228 75

MONTANA.

Billings, Cong. ch. 7 75
Livingston, Holbrook Cong. ch. 17 30—25 05

IDAHO.

Pocatello, Y. P. S. C. E., toward support Rev. H. D. Goodenough, 15 00

UTAH.

Salt Lake City, Plymouth Cong. ch. 10 00

ARIZONA.

Phœnix, Mrs. N. D. Lyman, 25; Miss Ellen H. Lyman, 25, 50 00

OKLAHOMA.

Pond Creek, Union Cong. ch. 2 15

DOMINION OF CANADA.

Province of Quebec. — Granby, Rev. R. K. Black, 10 00

From the Canada Congregational Foreign Missionary Society.

Rev. W. T. Gunn, Montreal, *Treasurer*, 293 00

For native preacher, Madura, 40 00—333 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria. — Kladno ch., Fl., 11.07; Klattan ch., Fl., 15.50; Koniggratz ch., Fl., 4.15, and Nachow ch., Fl., 2.80, 13 41
Bulgaria. — Philippopolis, Cong. ch., 6.50; Samokov, W. W., 15, 21 50
Germany. — Berlin, Friend, 60 00
Syria. — Beirut, Adana ch., by Hagop Agha Donabetian, 8 80
Turkey. — Alacham, Nicola K. Oghlo, for missions in Africa, 9 77—113 48
Legacies. — Hawaiian Islands, Kohala, Rev. Elias Bond, by W. W. Hall, 500 00

613 48

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

For several missions in part, 11,611 07

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 3,415 00

From Canada Congregational Woman's Board of Missions.

Mrs. Frances A. Sanders, Montreal, *Treasurer.*

For expenses Cisamba Station, 110 50

MISSION SCHOOL ENTERPRISE.

Maine. — Fryeburg, Saco Valley Local Union C. E. S., 9; South Berwick, Y. P. S. C. E., 4.61, 13 61
New Hampshire. — Keene, 2d Cong. Sab. sch., 10; Nashua, Y. P. S. C. E. of 1st Cong. ch., 16.66; Pembroke, Cong. Sab. sch., 12.84; Rochester, 1st Cong. Sab. sch., 20.22, 59 72
Vermont. — Essex Junction, Cong. sab. sch., 4.33; Fair Haven, Union Meeting Welsh churches, Cong. and Presb., 4.55; Rutland, Cong. Sab. sch., 25, and Y. P. S. C. E., 12.73, 46 61
Massachusetts. — Agawam, Cong. Sab. sch., 10; Amherst, Y. P. S. C. E. of North Cong. ch., 2.76; Bernardston, Y. P. S. C. E., 2; Boston, Walnut-ave. Y. P. S. C. E., 20; do., Brighton Y. P. S. C. E., 35; Bridgewater, Y. P. S. C. E., 3; Campello, South Sab. sch., 15.60; Chatham, Y. P. S. C. E., 5.65; Erving, Y. P. S. C. E., 2; Florence, Y. P. S. C. E., 10; Haverhill Sab. sch. of West Cong. ch. (of which 7.78 for pupils in China), 14.53; Holbrook, Y. P. S. C. E., 4.50; Lancaster, Cong. Sab. sch., 5; Marblehead, 1st Cong. Y. P. S. C. E., 15; Monterey, Cong. Sab. sch., 7.40; So. Framingham, Y. P. S. C. E. of Grace Cong. ch., 5; Stoneham, Y. P. S. C. E., 6.68, 164 12
Rhode Island. — Providence, Union Cong. Sab. sch., 39.23; do., Y. P. S. C. E. of Beneficent Cong. ch., for work in Japan, 2.50, 41 73
Connecticut. — Bristol, 1st Cong. Sab. sch., 20; Coventry, 2d Cong. Sab. sch., 8.37; Eastford, Y. P. S. C. E., for student Pasumalai, 5; Falls Village, Y. P. S. C. E., 6.70; Ledyard, Cong. Sab. sch., 2.75; Middletown, Sab. sch. of 1st ch. of Christ, for school at Erzroom, 30; New London, Y. P. S. C. E. of 1st Cong. ch., 14; Salisbury, Home Dept. of Sab. sch., 13.23; do., Young Men's Class, 1.55; West Hartford, Y. P. S. C. E., 13; West Suffield, Jun. C. E. S., for India, 2.50; West Torrington, 1st Cong. ch., 7.44, 124 54
New York. — Brooklyn, Y. P. S. C. E. of Park Cong. ch., 10; do., Y. Ladies' Guild of Clinton-ave. Cong. ch., 100; Deansboro, Y. P. S. C. E., 4, and Jun. C. E. S., 1; New York, North Cong. Sab. sch., 25; do., Forest-ave. Cong. Sab. sch., 25; Northville, Cong. Sab. sch., 14; Richmond Hill, Cong. Sab. sch., 10.25, 189 25
New Jersey. — Morristown, 1st Cong. Sab. sch. 3 19
District of Columbia. — Washington, Jun. C. E. S. of Fifth Cong. ch. 1 00
West Virginia. — Ceredo, Cong. Sab. sch., for work in Armenia, 6 00
Louisiana. — New Orleans, Ruth Y. P. S. C. E. of Morris Brown Cong. ch. 1 00
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For Young People.

THE NINE NIGHTS' FESTIVAL IN CEYLON.

BY MISS ISABEL H. CURR, M.D., OF JAFFNA.

In October last there was celebrated here and in all the villages about Jaffna the "Nine Nights' Festival," which I will try to describe. Jaffna has a great number of heathen temples, there being in Manepy alone no less than nine big Hindu temples, besides a great many smaller ones. The engraving shows one of

HINDU TEMPLE NEAR MANEPY, CEYLON.

these temples near Manepy, with men worshiping and the priests giving the sacred ashes. In Manepy itself there is a noted temple dedicated to the god Pulliar, the eldest son of Siva, the chief god of the Hindus. This temple is quite close to the Christian church and hospital, and is frequented by people from all parts of Jaffna.

It is curious to know that even the officiating priest of this temple did not

know the history of this Nine Nights' Festival, thus proving how blindly the Hindus worship their gods and spend large sums of money on what they really know nothing about. The story is thus related : —

Once upon a time there was a feud between the giant-god Asuran and the goddess Kali, or Durga, which lasted nine full days. In these feuds it is said the Asuran assumed different forms, at one time a bull, again a cat, a hen, and lastly a tree. On the ninth night Asuran was killed.

In commemoration of this event every year the Hindus celebrate these festivals in their various temples. The Brahmans, or Hindu priests, relate exaggerated stories of the feats done by the gods, to an audience of worshipers, who come there with various offerings. On the ninth day the gods are placed upon graven images of animals. These animals are found in all the important temples, and are elaborately made at great expense.

On this night the gods ride on horses as lifeless as the images, and these again are borne on poles carried on men's shoulders. They first march round the temple with a crowd of people, some beating drums, deafening to one's ears. Then the gods go to meet the neighboring gods in the evening, when a sham fight goes on. In the centre is placed a tree gayly decorated, representing the form Asuran took upon himself on the last day of the feud. Then this tree is cut down by the priest, to signify the fatal result of the fight which happened thousands of years ago.

Each day of the great festival began with the sound of a bell ringing about 6 A.M. for the people to gather with their offerings, such as flowers, rice, cocoanuts, etc., to the god Pulliar ; then at 11 A.M., and again in the evening, we heard the beating of drums and music, if it can be called music, of pipes and trumpets, which continued past midnight. During all hours of the day men, women, and sometimes children could be seen making their bows and salaams towards the temple, the men rolling their bodies till they made a complete tour round the temple, at the same time muttering some words in Tamil ; the women making a tour by bowing their faces and kissing the ground ; then, taking a little sand in their hand, they throw this over them ; then rise, putting their feet where the head touched before, thus measuring their length on the ground till they have gone around the temple.

Each evening the god was taken out for a ride around the temple, one night on a large painted rat, the other nights on painted horses or different kinds of portable cars, all decorated with flowers, etc., and lit up by torches carried by some men, followed by crowds of people. One of the storehouses of sacred images of animals, called Vahans, on which the idols are taken to ride, is shown in the engraving opposite. In front of the procession is a big doll, about twice the size of an ordinary man, painted in gorgeous colors. This was to represent the devil, we were told. Inside this doll is a man whose eyes can look through holes pierced about the middle of the doll's body, and so he walks about in front of the god, dancing and making bows, exciting more attention probably than the god itself.

Every day during the festival several cavadies passed on their way to the temple. These are arched frames decorated with tinsel and flowers, and at each of the four corners is a bunch of peacock feathers. In some cavadies money

was placed and sometimes milk also, to wash the idol. The cavadies are carried on the head and shoulders of some one who has made a vow in time of sickness to carry this from his house to the temple as an offering. One day about noon we saw six cavadies pass. One was an old man, who had iron hooks thrust into

VAHANS OR VEHICLES ON WHICH THE IDOLS RIDE.

the muscles of his back, fastened to strings which were pulled by another man, both dancing round the circle.

The last day of the feast was the Tamil New Year's Day and the great car day of the festival, when thousands of people came to worship at the temple here.

At 8.30 A.M. several of the native Christians met in the house for prayer, and afterward we went to the dispensary and began the meeting at 9 A.M. The organ was placed in the doorway of the surgical dressing room, with a choir of girls seated behind, so that the music and singing helped to attract the passers-by to come in and listen. The large gate was thrown open and many soon gathered, filling all the benches and some standing. Over 150 were present at one time, and while many went away, others came in to fill their places, so that between 400 and 500 people would hear the gospel story.

We sang several Tamil lyrics and hymns, which were explained by a number of speakers, of whom there were two native pastors, two or three native

HINDU RELIGIOUS CEREMONIAL IN A PRIVATE HOUSE.

doctors, and several teachers and catechists. Some gave thrilling gospel addresses, while one told of his conversion, to which the people listened most eagerly. The people behaved and listened well, except just at the close of the meeting, when a few became a little outrageous and began throwing small stones, probably because of what one of the speakers had said about their idol worship, or because the great car was being taken out, which caused no little excitement.

Although a few stones flew past us, one just touching my face, no one was hurt in the least, and no damage done to the mission premises, to our delight. Quiet was soon restored and the people dismissed, many, we hope, having got good by being present, and we feel sure it did good among the native Christians, making them realize more the needs of their own people.

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